

**The hereafter takes us to the true existence
This existence is a mirage**

Transliteration from Bedil's book of hemistiches

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In The Hereafter: Transliterations and descriptions of Bedil's thoughts by A. Mayar, Greer, SC.

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Preface

This is the fourth book of a series of transliterations of a 17th century Afghan writer called Mawlānā Abul-Ma'āni Mirzā Abdul-Qādir Bīdel. He was given the name Abul-Ma'āni, which translates as Source of Meaning.

The previous three books are titled “Source of Meaning”, “Modesty”, and “The Inner Drive”.

Bedil was born in Afghanistan and died of old age in India.

Centuries ago Bedil talked about notable matters without alienating people of diverse backgrounds.

Bedil’s writings are impartial and agreeable with all opinions; when he died people from diverse beliefs were present at his funeral services.

Writing about common topics is how Bedil stayed impartial, for example he wrote about humility and cognition, which are common to all humans as described in the books of “Modesty” and “The Inner Drive”.

In this book we will review his ideas about the hereafter, which is another common topic that affects all lifeforms equally.

The way Eastern writers wrote poems is complicated by its usage of symbolism. For example all the verses in Dari are ending with the letter A (Aleph), the next ones are ending with the letter B. Few of Bedil’s books are printed in the Iranian version. Some people in Afghanistan say that the Iranian versions have replaced some of the

Dari words by Farsi; they do not recognize these as valid by the Dari speaking realm.

Bedil's transliterations are in italics and the interpretations are numbered and centered beneath them. The reason for the sometimes extended interpretation is to clarify the ambiguity of his thoughts.

The dictionary defines a hemistich as a half-line of verse, followed and preceded by a caesura, which makes up a single overall prosodic or verse unit.

In this below hemistich Bedil claims that there is a lightshow in the hereafter.

*Without you instead of seeing there is trembling of the eyelashes
Smoke of a lightshow*

*All I want is to experience you
If I become all dust there is a life to it (1)*

*My modesty cannot stop my desire
If wings burn breathing, it is a desire to scatter feathers*

*Life is not without grief
As long as wound sells laughter, there is a salt shaker (2)*

*How long under the firmament being a parasite?
You will not have pain in the house that has a guest (3)*

*Getting lost of two worlds shows in the mirror
Plenty of parades, provided there is amazement*

*You are bloom of this lawn, how long living gloomy?
World is lost in your flower*

*To complaining one cannot give, but firmament will give
Do a favor to self and stop the whining*

*Palm tree of blossom's flight hopes for harvest
Make the blessings ready*

*Our lack of pain asks for shame (4)
If there is no weep, sweat is also moisture to the eyelashes (5)*

*Where is fortitude that I would open an eyelash to your face?
It is a sacrificed eye and a hidden seeing (6)*

*From this lawn that inspires the hereafter (7)
On each flower an impression of a hand and an apron*

*If for a moment we deliberate
In the darkness of the hereafter there is also a lightshow (8)*

*Do not become a denier of my passion
That if I (Bedil) have none then it is heart's ruin (9)*

- (1) Dust as a symbol of modesty.*
- (2) Wound sells laughter symbolic for an open wound.*
- (3) Bedil encourages people to gather.*
- (4) Bedil says shame is on those who are not in pain without
clarifying which type of pain he has in mind.*
- (5) Sweat of shame if there is no pain.*
- (6) Bedil claims that after death we will see the face of
something, with sacrificed eyes as a symbol for death and
the hidden seeing as a symbol for the encounter.*

(7) Lawn as a symbol of this world.

(8) Bedil reasons with those who relate the hereafter to darkness by claiming that there is a lightshow in there.

(9) Bedil relates passion to the heart.

In this below section Bedil explains how he felt when the hereafter came to his mind by saying that he took a Jesus to the firmament.

*Do not know what happened to heart's mood while being away
from the beloved (1)*

A tear dropped on the ground, I do not know what happened

*Not only water and color of bliss spilled from shattering of the heart
(2)*

I do not know what happened, this goblet had a sigh (3)

*Existence's despair took me away from the hereafter (4)
I burned that much that I do not know what happened to the ash
(5)*

*Page of amazes' mirror is the essence of this learning (6)
O foes I do not know what happened to Alexander's image (7)*

*I had circling of a color and tear filled eyes
In this era I do not know what happened to the sky and the stars (8)*

*Last night in the storm of hopelessness my sigh was waving (9)
I do not know what happened; boat of the heart was without an
anchor (10)*

*My clean spirit they made free from worrying for this body (11)
I took a Jesus to the firmament; do not know what happened to the
body (12)*

*On your path from the fortitude of crowned writers' effort
My foot became the crown, more than this I do not know what
happened (13)*

*From starting point of my seed this alley is dust of loneliness (14)
I do not know what happened; I had a fistful of soil on my head (15)*

*I am all fear without thinking; do not inquire about my tranquility
(16)*

I turned to the side; do not know what happened to the bed (17)

*Do not ask (Bedil) about the truth's ascension (18)
A drop became the ocean do not know what happened to the
mystic (19)*

- (1) Being away from the beloved symbolic for being away
from The Creator.*
- (2) Shattering of the heart symbolic for falling in love that
according to Bedil brings joy to the mind.*
- (3) With goblet had a sigh Bedil uses sigh as a symbol for his
writings and the goblet to describe passion.*
- (4) For Bedil despair takes one away from appreciating the
hereafter.*
- (5) Ash as a symbol of modesty.*
- (6) Bedil claims that his writings came from the amaze's
mirror.*
- (7) Alexander's image as a symbol for the powerful that have
passed, Bedil makes one aware of life's momentary nature.*
- (8) Bedil does not care about the sky and stars because he has
circling of a color and tear filled eyes.*
- (9) Sigh was waving symbolic for writings coming on paper.*

- (10) *Boat of the heart was without anchor symbolic for Bedil's heart becoming restless.*
- (11) *Bedil claims that his soul is not worried about the human body.*
- (12) *Bedil uses symbolism of Jesus to describe the soul.*
- (13) *Foot becoming the crown symbolic for the human becoming modest.*
- (14) *In the starting point of my seed the alley is dust of loneliness symbolic for each one having a soul within.*
- (15) *Fistful of soil on the head could be symbolic for either modesty or death.*
- (16) *Bedil says even if he looks calm still he is filled with fear that he believes comes from not thinking because once thinking the mind will realize that no one has any reason to fear anything.*
- (17) *Bedil says fear goes away when matters related to this world are no longer important.*
- (18) *All of Bedil's writings are about the truth, still he request the reader not to seek the truth from him because each one has the truth within.*
- (19) *A droplet becoming the ocean symbolic for a person becoming aware of the totality.*

Bedil sees existence and the hereafter as contrasting each other; to him existence is a spell of hallucination.

Existence is nothing but spell of hallucination (1)

Name smiles but is not the name (2)

People breathe to no purpose (3)

All are couriers but there is no message (4)

This world is jovial of essence's slump (5)
There are airs in each head but there is no roof (6)

Luminosity of certainty did not shine on someone's heart (7)
In these houses there are no states of colorful goblets (8)

Someone till where would take the demure of the scenery? (9)
In this place there are no flowery bodies (10)

To the friends, where is the relaxation? (11)
Two brains are not the same in each kind of the almond (12)

Spread light to neglect by the means of sweat (13)
That bragging of the shadow is not without dusk (14)

Intellects of desire's contestants are audible (15)
Moisten your lips with yawn; it is not a goblet (16)

If the pinnacle of the sky or if under the earth
Anywhere you are, is not a tranquil space (17)

If elegance is life's intoxication
The living head is not tame to your neck (18)

Be the fog of the hereafter and live at ease (19)
To this clothing there is no burden of the garment (20)

I have no need to write words
My manner is not from the world of hallucination (21)

Being gratified is pledge of dignity's spring season (22)
Flower of my nature (Bedil) is not about perseverance (23)

- (1) *Bedil considers life as spell of hallucination because of its momentary nature.*
- (2) *Name symbolic for the human, name smiles but is not the name symbolic for the human not being the truth, just a vision of something momentary.*
- (3) *People breathe to no purpose because to Bedil matters of this world are meaningless.*
- (4) *All are couriers but there is no message symbolic for much of talk without actually delivering a message.*
- (5) *Essence as a symbol of the soul.*
- (6) *Bedil considers the brain or the intellect as empty air without a roof.*
- (7) *Luminosity of certainty symbolic for the truth.*
- (8) *Lack of colorful goblets symbolic for lack of happiness.*
- (9) *Demure of the scenery as a symbol for the truth hinting with a sign.*
- (10) *In this place there are no flowery bodies symbolic for the essence not showing in this world.*
- (11) *Bedil wonders about those who are not relaxed.*
- (12) *Bedil points out that every single brain thinks differently.*
- (13) *Bedil uses sweat as a symbol for the effort that is needed to eliminate neglect.*
- (14) *Bragging of the shadow as a symbol for letting neglect run life.*
- (15) *Bedil talks about the intrigue of the mind.*
- (16) *Moisten the lips with yawn symbolic for ignoring the intrigue of the mind.*
- (17) *Bedil says that there is no state of mind in this life that guarantees tranquility; to him there is struggle in this life no matter if someone is modest or not, therefore Bedil in the previous section suggests seeking the struggle of modesty rather than the struggle of seeking worldliness.*

- (18) The living head is not tame to your neck means that the
arrogant head is not listening to the neck because the neck
with the advancement of age bends and a bend neck to
Bedil is a symbol for modesty.*
- (19) Bedil comes to the main point of this hemistich; he
suggests having the hereafter in mind at all times.*
- (20) Garment as a symbol of the human.*
- (21) Bedil says his manners are not related to this world.*
- (22) Bedil proposes to be gratified.*
- (23) Bedil says that he will not persevere because of the limited
time in this world.*

In this below section Bedil goes into the details of relating the soul
with the hereafter.

- My body is free from the confinement of clothing (1)
Nakedness on my body is God given creation (2)*
- My life did not made me ignore the hereafter for a moment (3)
My forgetting of the self is always in my mind (4)*
- My entire life is defined by the hereafter, nothing but the soul (5)
Attack of lust I do not know what petition it has (6)*
- From chest until the summit of your mountain is fog of yell (7)
The portrayal that ties desire in the curtain of craving*
- Thought of your curl is a trick of the painter (8)
Forget narration of devotion, discover the itinerant dervish*
- O you worshipper of joy do not become unaware of flute's moan (9)
That candle of life's society is set alight by air (10)*

*Promise of rosary's stone and the trap deliverer is already paid
Take purity of chest as treasure and enjoy (11)*

*Work of the dark hearted is wiped out like the fog (12)
Avoid the shadow of His eyelashes, O heart*

*You are a tired wing and this grass is hunter's hand (13)
The fog of my existence gives sigh to the wind*

*From own existence do not brag because in the circle of civility
To the bubble own cold breathe is the hangman (14)*

*Will not be accused of confining the easy strolling body (15)
Spark is free even if in the rock (16)*

*You seek rescue, choose silence (Bedil) (17)
That in the manner of wellbeing, silence is the tutor (18)*

- (1) Body free from the confinement of clothing symbolic for
the mind not worrying about worldliness.*
- (2) Bedil says that ignoring materials of this world is God
given.*
- (3) Bedil points out that he has the hereafter in mind at all
times, in many of his writings Bedil also talks about having
death of the human body in mind at all times.*
- (4) Bedil defines the hereafter as the forgetting of self or
forgetting the human.*
- (5) Bedil relates the soul to the hereafter once separated from
the human.*
- (6) Bedil talks about the difficulty to know from where various
desires are coming from because to him within the mind
there are two sources seeking desires.*

- (7) *Bedil talks about the desire of the heart seeking the hereafter that seems as a fog to the brain.*
- (8) *Bedil points out that no human can portray The Creator.*
- (9) *Not even music can portray The Creator.*
- (10) *Bedil makes the point that without oxygen there will not be any light.*
- (11) *Bedil talks about the faith that each one has in the heart.*
- (12) *Bedil talks about the short lifespan of evil.*
- (13) *Tired wing symbolic for the soul and grass symbolic for this world, Bedil says that attachment to worldliness causes fatigue to the soul.*
- (14) *To the bubble own cold breathe is the hangman symbolic for time that takes one to the hereafter.*
- (15) *Bedil says that he refuses to confine his relaxed mind.*
- (16) *Spark is free even if it is within the rock symbolic for the soul within the body.*
- (17) *Bedil considers silence as the rescue of the mind.*
- (18) *Bedil says that silence is the tutor of the mind.*

In this below hemistich Bedil says that the hereafter cannot claim anything but the union.

*How can one see the work while gazing in the air?
One cannot inquire about the foot while head in the air (1)*

*Do not ask about passion of dreaming in this world
Root is in the soil and flower harvests air in the air (2)*

*Soil of the creation as much as it has a confined space (3)
Growth has written seed of sparks in the air (4)*

*In the joyful spot of my ash, flame is the start (5)
Not that desire would gossip the news in the air (6)*

*An aim is not known nor is a matter considered
Like a tornado, I have tied waist in the air (7)*

*World in colorfulness took the feather of the peacock (8)
I did not realize that my fog went into the air*

*Narration of revolt had a high stature
Lips have bitten the ring of the sugar cane in the air (9)*

*Like a dew that would make spring season from dawn's health (10)
All relaxed mirrors have closed wet eyes in the air*

*Do not worry about the music of life's caravan (11)
That saddle has a breathe of this voyage in the air (12)*

*Do not brag about the tools of arrogance
That candle's top has gone further in the air (13)*

*What tightness pressured this much the valley of possibilities?
That cloud has broken the egg under the feather in the air*

*If depressed heart is not a barrier of the path then why?
They have opened like dawn one thousand doors in the air (14)*

*Forget the "I" and the "We" (15)
You will not find this fog for another moment in the air (16)*

*Except union what else can claim the hereafter (Bedil)? (17)
That with each breathe, breathing delivers a letter in the air*

*(1) Foot as a symbol of modesty and head in the air symbolic
for arrogance, Bedil claims that the arrogant are not
aware of the truth.*

- (2) *Root is in the soil and flower harvests air in the air
symbolic for the modest felling passion.*
- (3) *Bedil considers this world as a confined space.*
- (4) *Seed as a symbol for the soul.*
- (5) *Ash as a symbol of modesty and flame as a symbol of
passion.*
- (6) *Gossiping the news of modesty in the air as a symbol of
becoming aware of modesty.*
- (7) *Not sure what Bedil means when saying "like a tornado, I
have tied waist in the air", maybe he talks about the dance
of the Dervishes who circle round and round.*
- (8) *Bedil talks about flying.*
- (9) *Bedil describes those who narrate revolt as people whose
lips have bitten the ring of the sugar cane, which is a sweet
sensation.*
- (10) *Dew symbolic for the human that makes spring season
from dawn's help with down's help as a symbol of daylight
that gives new life to the dew.*
- (11) *Do not worry about the music of life's caravan symbolic for
not worrying about time.*
- (12) *World in colorfulness took the feather of the peacock
symbolic for beauties of this world.*
- (13) *Bedil talks about the arrogant in a symbolic way by
comparing the arrogant to candle's top that has gone
further in the air, showing the ignorance of the arrogant
not capable of realizing that candle's top cannot go higher
because candle is moving downwards, which in this case is
symbolic for the passing of time; Bedil occasionally
symbolizes the human as a candle.*
- (14) *Bedil talks about the one thousand ways that one can
improve self.*
- (15) *"I" and "We" as symbols for the human.*

- (16) Bedil talks about the momentary nature of life.*
(17) According to Bedil the only promise that the hereafter can make is the union without going into the details of the union.

Bedil claims that the hereafter comes to mind when the intellect is ignored.

*We are motif of the flowers
Only the outside showing (1)*

*We cannot show our true self
Even if we try, nothing shows*

*We trust mere hunches (2)
They are from our truth (3)*

*Ignoring intellect takes us to the hereafter (4)
Honor shows me who I am (5)*

*Fighting the intellect, life filled with contradictions (6)
(Bedil) Flawed intellect is filled with immature thoughts (7)*

- (1) Bedil says that our truth is not showing physically.*
(2) Bedil says that he trusts hunches that are coming to his mind.
(3) Bedil trusts hunches because he believed that hunches are coming to his mind from his true self.
(4) Bedil separates the hereafter from the intellect because to him the hereafter is a state of mind when the intellect is no longer present.
(5) According to Bedil the one with honor in mind is capable of appreciating the hereafter.

- (6) Bedil talks about contradictions to illustrate the difficulty of grasping the meaning of honor.*
- (7) Bedil considered the intellect as flawed because there are immature thoughts within the intellect as it becomes obvious during everyone's life when the mind keeps changing.*

The hereafter as seen by Bedil

Bedil uses symbolism to describe topics that are not tangible, the hereafter being one of his favorite themes.

*We are a stranger in this nest, O nightingale where is homeland?
We spread wings but where is flight of that lawn? (1)*

*Candle of purpose has neither flame nor smoke
Must rub feathers, where is burning of the butterfly? (2)*

*Outside that door our feet in the air roaring (3)
In the spot of solitude, how can I remember?*

*Moments of existence, dancing and intoxication are free
When you smash the cage, where is flying? (4)*

*Melody of hallucination has a warm tune
From Joseph's scent, where is the chemise except in talk?*

*People from fear of existence stayed away from the hereafter (5)
Each word jumping from the lips searching the mouth (6)*

*Worship of the faces took away privilege of meaning from people
(7)*

As much as Kaba is a symbol where is the soothing of Brahma?

*Mirror holder of fear is slayer of wisdom (8)
If you ask the candle, it will seek the gathering (9)*

*Life is the caravan of farewell (10)
O you rusher of time, except going where is the coming? (11)*

Difficulties of the union have no foundation (12)
From my truth, show a sign so I tell you where is the separation (13)

Soothing of each fog they have written to each other (14)
I am lost in despair, O Lord where is my destiny? (15)

(Bedil) how long hiding will be your garment of existence? (16)
O you roaring power, where is that old garment? (17)

- (1) Lawn symbolic for the planet earth.*
- (2) In this section Bedil mixes abstract matters by using symbols, for example the burning of the butterfly relates to passion. Bedil says that candle of purpose has no flame because the purpose of existence becomes obvious when one has the kind of passion that is like the passion of a bird rubbing wings.*
- (3) Feet in the air roaring symbolic for flying.*
- (4) Smashing of the cage symbolic for controlling the mind.*
- (5) To Bedil there is no fear of the hereafter.*
- (6) Bedil symbolizes the difficulty of conversing about the hereafter with words that in the instant they come out of the lips search the mouth trying to go back in.*
- (7) Worship of faces could be symbolic for worshipping people or worshipping materials.*
- (8) Bedil says that those who live in fear are unwise; tying this section with the previous one when Bedil said that those who live in fear do not know the hereafter one can conclude that Bedil considers those who are afraid of the hereafter as the unwise.*
- (9) Bedil says that even if flame kills the candle still the candle seeks the flame because the purpose of the candle is to burn symbolic for the mind embracing the passing of time.*

(10) Bedil uses a spark to symbolize human life, showing the momentary nature of it.

(11) Bedil tells the rusher that the end does not need any rushing because it will happen no matter what.

(12) Difficulties of the union have no foundation could be symbolic for the death of the human body not being a big deal or it could also be a symbol for the hereafter not being a difficult place.

(13) Bedil point out that no one can substantiate that there is no union or encounter after death.

(14) Bedil says that humans are capable of telling each other how to have a soothing life.

(15) Bedil complains about his inability to imagine the hereafter.

(16) Bedil claims that materials of this world hide our truth, in other words Bedil claims that those who are attached to materials of this world suppress their essence.

(17) Bedil symbolizes the human as an old garment and the roaring power as the arrogant; to him showing off relates to the old garment because the one inside the old garment is not interested to show off anything.

Bedil has come up with rational and sometimes fictional topics to explain how it could be in the hereafter; here are some examples of the themes.

Modesty

Bedil considers being modest as a precondition if the mind wishes to appreciate the hereafter.

I am ready to lose self

Flying with the wings of intoxication

*My under the feet modesty is not hidden
All my parts fallen on the dust (1)*

*Modesty in the world of taste is the reason for wisdom (2)
The chosen path takes me to the valley of wisdom*

*Amazement is not letting go of me
Amazed by the beauty*

*Simplicity makes us aware (3)
We have everything and still we neglect (4)*

*We are pearls unaware of the twists and turns of the ocean (5)
Except on our face the amazement of our eyes is not open (6)*

*Our existence is a sign of the hereafter (7)
The fading human existence (8)*

*Modesty took me to the hereafter
The human keeps my mind separated from the truth (9)*

*You are a pearl; do not become attached to matters (10)
Your essence is free (11)*

*Humans have misery in their mind
Nothing to be proud of*

*I am burning while waiting for the time to show (12)
The end of journey will be the inlet to the hereafter (13)*

Peaceful sleep of modesty

Resting in the shadow of a flower (14)

I am modest (Bedil)

Cannot be anywhere except on the path of modesty

- (1) Dust as a symbol of modesty.*
- (2) Bedil ties modesty to wisdom.*
- (3) Simplicity as a symbol of modesty.*
- (4) Bedil says those who do not appreciate what they got are negligent.*
- (5) Pearl as a symbol of the soul and ocean as a symbol of this world.*
- (6) Bedil claims that amazement is visible in the eyes of the one who is aware of the truth.*
- (7) Bedil claims that human existence gives a hint of how it will be in the hereafter.*
- (8) Bedil points to the vanishing of the human existence that takes us to the hereafter.*
- (9) Bedil claims that the modest is capable of experiencing the truth.*
- (10) Pearl as a symbol for the soul.*
- (11) Essence as a symbol of the soul.*
- (12) Burning as a symbol for passion.*
- (13) The end of the human journey, which is symbolic for death of the human body, takes us to the entrance of the hereafter.*
- (14) Bedil describes modesty as a peaceful sleep under the shadow of a flower.*

In this below hemistich Bedil claims that modesty makes one aware that the hereafter is a treasure.

*Heart's desire has fallen from my eyes like weep
Claim like a shadow has fallen in front of the foot*

*Pearl of my hope desires the abyss of trust (1)
Prudence's ship has fallen in the wave of agreement (2)*

*Reaching the alley of lover's destination is a failed effort
Or from this desert's hand the cane of Elias has fallen (3)*

*Blemish from the heart's face is not lifting until in the hereafter (4)
Shadow of us modest has fallen everywhere (5)*

*Shortness is old-fashioned to the fire seen hair (6)
It is a lifelong that our eyes have fallen on the hereafter (7)*

*As much as I rehearsed fear in the school of passion (8)
My person has fallen from the shadows like a pen from the line (9)*

*My body is bowed from weakness and heart drinks blood (10)
Weight of this ship has fallen on the captain's shoulder (11)*

*Dew of amazement's flower-show has no sitting and standing (12)
Anywhere my weep fell, has fallen back (13)*

*In the desert of desire we do not need a monastery (14)
Our spot of prostration is anywhere footstep's image has fallen (15)*

*My shadow hits side with the ray of the sun (16)
Modesty has fallen this much showing off (17)*

*Like line of compass's caliper a lifelong I am bowed head to toe (18)
My start has fallen in the thought of the hereafter (19)*

Mascara is not suitable this much to the demur's kindness (20)
His eyes have fallen on our modesty (21)

Truth (Bedil) is the owner of eternity's treasure (22)
If has fallen on the path of modesty and the hereafter (23)

- (1) *Bedil hopes to find trust.*
- (2) *Trust to Bedil is how honest agreements happen.*
- (3) *For Bedil in this life we will not reach the beloved, symbolic
for not experiencing The Creator.*
- (4) *The soul will not show until in the hereafter.*
- (5) *Bedil believes that he will be modest forever.*
- (6) *Bedil says those who are aware of passion should show it.*
- (7) *No reason to hide passion when one is aware of the
hereafter.*
- (8) *Bedil is aware of fear whenever one pursuits passion.*
- (9) *Bedil tries to show his passion in his writings.*
- (10) *Awareness of aging and the blood flowing in his heart
made Bedil become humble.*
- (11) *Bedil describes the human as a ship and the soul as the
captain of the ship.*
- (12) *Dew as a symbol for the soul and amazement's flower-
show a symbol for this world.*
- (13) *Weep falling back symbolic for passion flowing.*
- (14) *According to Bedil one can worship everywhere.*
- (15) *Modesty takes one to the place of worship.*
- (16) *Bedil talks about his mind trying to feel the one within.*
- (17) *Modesty's showoff is about falling deeper and deeper.*
- (18) *Bowing as a symbol for modesty.*
- (19) *Bedil says that he has always the hereafter in mind.*

*(20) According to Bedil it is not possible to show kindness when
using the intellect, to him true kindness comes from the
heart.*

*(21) Bedil claims when encountering the modest the eyes have
no other choice but to bow even if the arrogant intellect
refuses to do so.*

(22) Bedil claims that truth is the treasure of the hereafter.

*(23) Bedil relates both modesty and the hereafter to the truth
because for him the modest can appreciate the truth about
the hereafter.*

Modesty according to Bedil helps the mind appreciate the meaning
of the hereafter.

*Misfortune will not do anything to the foundation of modesty (1)
Shadow will not get displaced by the might of the floods (2)*

*If there is a tongue in the palate, secret of the heart has no curtain
(3)*

Our music is weeping from rudeness of this plectrum (4)

*It is painful to depart from the conversation of open minded (5)
Even with much struggle the wave cannot pass from the waters*

*Closing of my eyes is the night of another dream (6)
From the dead light I made the moon as my home (7)*

*If breathing is all ups and downs still a heart is a heart (8)
A dot will not take the accusation of letter from the styles (9)*

*His curl has no control in the capture of the heart (10)
On its own this thread will make knots from the turns (11)*

For the evil-minded, disputing the purpose is honor (12)

Wave in the ocean of bow raises from the hook (13)

Silky carpet is not the same as the leisure of modesty's bamboo mat

(14)

Sleep disappears when the row of eyelashes open (15)

The hereafter did not take shame of the existence (16)

Becoming air (Bedil) did not take out wetness from the waters

- (1) Misfortune according to Bedil does not discriminate and happens to all, he believes the modest is the one who can deal with misfortune.*
- (2) Bedil claims modesty makes one not worry about the misfortunes of this world.*
- (3) Bedil says that anyone can express what is felt in the heart.*
- (4) Bedil compares what is felt in the heart to the sound coming out of the plectrum.*
- (5) Bedil says that he enjoys conversing with the open minded without defining what he considers as the openness of the mind.*
- (6) Closing of the eyes could be symbolic for sleep, ignoring something, or could also be a symbol for death; in all cases Bedil says he will have another dream once closing the eyes.*
- (7) Bedil feels as if living on the surface of the moon when dreaming.*
- (8) Bedil points out to the fact that the human mind keeps changing; the soul on the other hand he claims stays the same.*

- (9) *A dot will not take the accusation of letter from the styles
symbolic for the end of the human part; Bedil says the soul
in the hereafter will be the same as it was at the
beginning.*
- (10) *Bedil makes the point that people become attracted to
God without any need to know the reason for it.*
- (11) *Bedil claims that the soul always worships The Creator.*
- (12) *Bedil says the evil ignore the inevitable, they see with own
eyes birth and death and still behave as if they would live
forever.*
- (13) *Bow as a symbol for modesty, according to Bedil the
modest has separated self from the evil.*
- (14) *Bedil says the modest does not care for luxury.*
- (15) *Bedil talks about the relaxed state of mind when modest.*
- (16) *Bedil claims that in the hereafter shame will be there for
the soul if the behavior of the human was not proper
during this existence.*

Bedil symbolizes modesty with many things; one of them is the image of the footstep.

My forehead embraces footstep's image (1)

Attack of my worship boils footstep's image (2)

I cut the path of the hereafter with the effort of breathing (3)

I have thrown my weight on the footstep's image (4)

Pain of hangover when it reaches the trail of a friend (5)

I tie blister's pitcher on the footstep's image (6)

I rest my head to the road of pleasure (7)

A wave of flower on my head from boil of footstep's image (8)

Our bliss will not stop after death (9)
As long as our fistful of dust drinks from the footstep's image (10)

I hope of rubbing forehead on a threshold (11)
Unconscious head on the footstep's image (12)

Eyes have not seen the impression of our stroll (13)
We are asleep like shadow, ignoring the footstep's image (14)

Any head that contains an imaginary container of arrogance (15)
Sky will take it under the container of footstep's image (16)

You stroll joyfully and I am afraid that in your path
Would fly away thought of footstep's image (17)

With each step desires pull your stroll (18)
Moan of the silent lips on the footstep's image (19)

While strolling, drips from your delicate foot
Color of Henna from the footstep's image (20)

Color of my edifice they have splashed from the line of surrender
(21)

It is all one bow to the footstep's image (22)

(Bedil) from boil of my blister on the path of desire (23)
Pearl disperses like shell to the side of footstep's image (24)

- (1) *My forehead embraces footstep's image symbolic for appreciating modesty.*
- (2) *Bedil relates worship to modesty.*
- (3) *Bedil talks about the human body's death when mentioning the hereafter that is cutting its path with the*

efforts of breathing, which is symbolic for the passing of time.

- (4) Thrown weight on the footstep's image symbolic for struggling to stay modest.*
- (5) Bedil talks about the state of his mind when he felt the presence of something not related to this world.*
- (6) Tie blister's pitcher on the footstep's image symbolic for the struggle that is needed when pursuing modesty.*
- (7) Bedil defines pleasure as the state of the mind when the brain rests.*
 - (8) To Bedil pleasure is when the mind is modest.*
 - (9) Bedil claims that bliss continues in the hereafter.*
- (10) Bedil says modesty helps this life become filled with bliss.*
 - (11) Bedil hopes to worship.*
 - (12) To Bedil the head is unconscious during worship.*
- (13) Bedil says that eyes cannot see his state of mind, or in other words he makes the point that he cannot describe his state of mind.*
- (14) Bedil describes the arrogant as the asleep like shadow.*
- (15) Bedil defines arrogance as something unreal inside a container.*
- (16) Bedil says that time takes the arrogant under the container of modesty.*
 - (17) Bedil warns of becoming complacent believing that modesty is not at risk.*
 - (18) Bedil warns about the undesirable desires.*
 - (19) Bedil claims modesty laments when pursuing the undesirable desires.*
- (20) Modest stroll as if they have delicate feet during the few moments of existence.*
 - (21) Surrender as a symbol of modesty.*

*(22) Bedil describes modesty as something readily achievable
symbolizing it as one single bow.*

(23) Boil of blister symbolic for struggle on the path of modesty.

*(24) Bedil claims that modesty aligns the behavior of the
human with the wishes of the essence.*

For Bedil modesty helps one appreciate seeing the end as the
getting into the hereafter.

*Achievement after struggle is joyful
Depressed is the one who reaps pearls easily (1)*

*Restlessness of the time is obvious (2)
We hear our heartbeat in the cage (3)*

*Do not expect fame from the modest
Sound of the bird's wing will not color the flight (4)*

*Not everything in this world is a prank
Beside bliss, there is pain in this world*

*I bow to the Lord
My life dedicated to the Lord's worship*

*We lose our essence when ignoring our truth (5)
Modesty helps us see the truth*

*I learned from struggle of the twister
That on the path of need ascension is in modesty (6)*

*When ignoring the heart, the envious becomes restless (7)
Scissor's yawning expands with the cut*

Getting rid of despair's pain has another splendor (8)
Tears of joy dripping from my eyes again

Bubble will never benefit from resisting the wave (9)
At the end we will fly (10)

If you get out of existence, the hereafter will come forward (11)
In this desert, there is no high rank except the not reaching (12)

Do not expect from the immature character a free spirit (Bedil) (13)
When running, tears will not reach the flight of seeing (14)

(1) *Bedil describes the one not struggling for modesty as the depressed.*

(2) *Bedil describes the passing of time as something obvious.*

(3) *Bedil describes the passing of time as the listening to the heart beat in the cage.*

(4) *Bedil describes the one seeking fame as the one who immaturely cannot appreciate that the sound of the bird's wing clapping can color the flight.*

(5) *Essence as a symbol for the soul.*

(6) *Twister becomes strong when hitting the ground is symbolic for modesty becoming stronger with the passing of time.*

(7) *Bedil describes the envious as the one who ignores the sound coming from the heart.*

(8) *Despair to Bedil is a pain.*

(9) *Bedil says it is useless to resist the reality of the human body's death.*

(10) *Human body's death to Bedil is the same as the flight of the soul.*

(11) By making the obvious point that the end of this existence gets us into the hereafter Bedil prescribes modesty as a way of life if already in this life wishing to appreciate how it will be when in the hereafter.

(12) This desert as a symbol for this world; Bedil considers rank that is related to worldliness as a meaningless topic to the soul; for Bedil the highest rank in this world is the not reaching symbolic for modesty.

(13) Immature is the one who is not behaving the way a spirit would behave.

(14) Running symbolic for running around searching for something that is already at hand.

Bedil describes his modesty as a bright color that is the shining sun of the modesty's world.

*Amazement by a beauty has captured our mood
Mirror will appear from six sides if you spread our dust*

*It is a gratis dream if I discuss existence (1)
Like dawn my chosen path is a dust of breathe (2)*

*We came to existence from the hereafter (3)
Losing has no meaning in our backgammon board (4)*

*For an instant I am tangled on the mirror
I am simply amazement and that is all if you open me*

*Book of us dissolute travelers is without a headband (5)
Where is shame to moisten our rambling dust?*

*Like dawn uselessly from the desire to breathe we burned
A fire did not lighten from our cold sigh*

I have read the reason for fear on the deer's eye (6)
Head to toe our persona is not null (7)

To the flame, its own ash is a sword (8)
How would our coward enemy learn a lesson from us? (9)

A lifelong we struggled and on our own we did not melt (10)
How much fortitude would moan to our painless heart? (11)

(Bedil) prosperity of our modesty is not hidden (12)
Our color is the sun of the modesty's world (13)

- (1) *Bedil says that anyone can dream about the hereafter.*
- (2) *Dust of breathe symbolic for the humble human.*
- (3) *By stating that we came to existence from the hereafter*
Bedil talks about the one within the human that is not
created from dust.
- (4) *Losing to Bedil has no meaning because to him this entire*
world has no meaning.
- (5) *Book of us dissolute travelers is without a headband*
symbolic for having nothing to hide or could be symbolic
for writing about something outside of this world.
- (6) *Deer as a symbol for the human, Bedil says that he is*
aware of fear.
- (7) *Bedil claims that besides the person there is something*
else within when saying that head to toe, which is a
symbol for the person, we are not null, making the point
that there is something else within even if not visible to the
eyes.
- (8) *Ash as a symbol of modesty that kills the flame, with flame*
as a symbol for arrogance.
- (9) *Bedil considers the arrogant as his coward enemies.*

*(10) Melting on own symbolic for feeling passion that Bedil
believes is possible to feel on own.*

*(11) Lack of connection between the soul and the mind inflicts
grief to the soul.*

*(12) Bedil is not worried or ashamed of showing off his
modesty.*

*(13) Bedil says that he cannot hide his modesty because his
modesty is the sun of the modesty's world.*

To Bedil living in the hereafter is the same as an imaginary flight of
modesty.

*The moment writer's line sat on that decorated purity
Worry showed (1)*

*Thinking of You is inspiration of the heart's foundation (2)
Dust elevates from the spot of footstep's image (3)*

*Our amazement is the anticipation for a different world
Anyone who is modest on Your path, elevates to our eyes (4)*

*Hesitation boiled the sweat (5)
Pearl on the ocean's face*

*Not easy to pursuit modesty
Flower of our portrayal is a rock (6)*

*Grace of your solitude embraces a world (7)
Your firmament traveling eyelashes (8)*

*You desire prominence, do not be oblivious of civility (9)
Intoxication elevates from the boil that sat on the wine (10)*

You have aged do not be stingy with the heart anymore (11)
How long keeping the lid on the bottle?

In our heart like spark, paper has lit fire (12)
Blemish cannot sit without worry (13)

An imaginary world flies by our sign (14)
O hereafter, desire must sit dreaming about us (15)

Modesty will not cure heart's desire (16)
Sigh becomes the character (Bedil) if mountain settles (17)

- (1) *Bedil talks about the worry he felt when writing about purity.*
- (2) *Bedil says that thinking about God comes from the heart.*
- (3) *Dust and footstep's image both symbols of modesty.*
- (4) *Bedil shows his respect to the modest.*
- (5) *Bedil considers hesitation to discover the truth as shame.*
- (6) *Flower as a symbol for the soul and rock as a symbol for the human.*
- (7) *God's grace embraces the world.*
- (8) *Bedil says that God's eyelashes travel the firmaments.*
- (9) *Bedil warns the famous about the risk of abandoning civility.*
- (10) *To Bedil true intoxication comes from within.*
- (11) *Bedil criticizes the aged who are oblivious of the inner drive.*
- (12) *Bedil says that his writings originate from the heart.*
- (13) *Blemish as a symbol for the brain that cannot get away from worry.*
- (14) *Bedil considers this existence as an imaginary world flying by.*

*(15) Bedil talks about his desire to dream about how it will be
when in the hereafter.*

*(16) Bedil says that even modesty cannot give the soul what it
needs.*

*(17) Sigh is the character symbolic for awareness of the sigh
becoming part of life, which according to Bedil happens
when the mountain settles symbolic for the mind finding
peace.*

Bedil says modesty and awareness of the hereafter help sooth life's
pain.

Like eyes, we are companions desiring features (1)

When one eye opens, we are one hundred valleys of embrace (2)

Our amazement comes from the roughness of the world (3)

Until eternity becomes mountainside, we boil the mirror (4)

From us they have illuminated the candle of bubble's lantern (5)

We have light as much as silent we are (6)

Blind eyes of the existence's neglect is worth watching (7)

World is the hereafter's brawl and we have cotton in the ears (8)

Music of the hereafter's worries puffs from our existence (9)

Prosperity is not without fear as long as we have intellect (10)

Flame if it has value it is the ash (11)

To whom with fortitude we could sell modesty?

*Coming and going of breathe; feathers have fallen for no reason
(12)*

Who is it that understands our reason for trying? (13)

Existence did not become our pain from modesty's success (14)
The hereafter is also weight of duty as long as we are a hauler (15)

The visible caution is a wave of the hidden modesty (16)
Heart's shattering boasts so much that armament we wear (17)

One cannot pass the path of purpose except with the effort of sigh
(18)

Like a bell, I wished we could roar without having pain (19)

Like seeing, one hundred claims exposed from our modesty
No roar with this tease, we are silent

Remembering us, (Bedil) is farewell to the fear of existence (20)
The moment you have a thought, forgotten we are

- (1) Bedil says that each eye desires to see the truth.*
- (2) One single glance at the truth will take one to the valley of embrace.*
- (3) Bedil says that even roughness of the world is a reason for amazement.*
- (4) Eternity becoming mountainside symbolic for the hereafter becoming real.*
- (5) Us being the soul and bubble symbolic for the human.*
- (6) Silence is illumination.*
- (7) Bedil proposes ignoring existence.*
- (8) Bedil says that those who do not ignore existence have cotton in the ears.*
- (9) Bedil says that those controlled by existence are afraid of the hereafter.*
- (10) Bedil admits that existence is there as long as the intellect functions.*
- (11) Bedil says that modesty gives value to the human.*

- (12) *Breathing in this case symbolic for the human existence that according to Bedil hides our truth.*
- (13) *Bedil says that even if our truth is hidden still we keep trying to expose it.*
- (14) *Bedil says that with modesty the pain of existence disappears.*
- (15) *To Bedil awareness of the hereafter helps one get away from fear because there is no fear when knowing that the one within the human comes from the hereafter and will transition back to that state.*
- (16) *The modest by definition cannot show their modesty, however Bedil gives a hint how to recognize them; the visible cautiousness of a person hints to a modest person. Bedil is not giving details of what kind of caution he is talking about because a cautious mind could mean a person is thorough, thoughtful, attentive, prudent, careful, and could also be a sign of wariness; all of which are visible when observing the features of an individual.*
- (17) *Heart shattering as a symbol of modesty that is the reason why the modest is cautious.*
- (18) *It requires effort to appreciate the purpose.*
- (19) *Bedil talks about the pain he was experiencing when writing.*
- (20) *Bedil says that his writings are there to get rid of fear without explaining what kind of fear he is trying to get rid of.*

Bedil in this below hemistich says that the modest has no other aim than experiencing how it is when in the hereafter.

Splendor of Your tyranny will not open wound's mouth (1)
Silence will be Your blade's essence to the wound's tongue (2)

We have a slashed chest and silence is our modesty's translator (3)

Path will not be outside of the lips to the wound's cry (4)

Devotees resting in the shadow of calamity's light (5)

Eyebrow is from blade to the blood-spilled eye of a wound (6)

I am in pain, despair boils when I breathe

Blood spills from the talk, the wound's translator (7)

Doorkeeper of the alley will not assault footstep's image (8)

Stitch cannot hide the mouth of a wound (9)

When a lament reaches the pinnacle of the meaning (10)

I have taken the ladder of a wound to the heart's throne (11)

Pleasure has no loss from the worry of pain (12)

Laughter is a burden like flower to the wound's caravan (13)

Would mystery's essence take a successor from brightness? (14)

Blood glows the smoke-filled beam of a wound (15)

From narration of those in pain drips blood of regret (16)

Except wave of blood, there is no other tongue to a wound (17)

When praise of your tyranny's blade finds a tongue (18)

Wave of blood became finger of amaze to the wound's mouth (19)

Is not without spring season my teeth sinking into fortitude (20)

Dews have stiches to the wound's garden (21)

Dust of painlessness spreads on both worlds (22)

I took a bow like gauze to the wound's threshold (23)

From this desert caravan of morning leaves ecstatic (24)
Wound's hauler has no other aim but the hereafter (25)

Helplessness is not the music of desire's feather flapping (26)
Tonight sigh has chosen the wound's nest (27)

We are hope's morning (Bedil), where is the sunshine of love? (28)
Blade voluntary pulls the heavy sleep of a wound (29)

- (1) *Bedil says that nothing coming from The Creator causes pain.*
- (2) *Only silence can explain the bliss coming from The Creator.*
- (3) *Bedil says modesty prevents him from expressing what he feels in the heart.*
- (4) *Bedil symbolizes what he feels in his heart as the cry of a wound.*
- (5) *Devotees live in a special place described by Bedil as the spot where calamity's light has shadows because calamities of this world have no sway on the modest.*
- (6) *The modest has no worries about calamities of this world because modesty is the blade that rests on the calamities wound.*
- (7) *Bedil trying to express his despair.*
- (8) *Footstep's image symbolic for modesty that life cannot do anything to it.*
- (9) *Bedil says one cannot hide own modesty.*
- (10) *Lament can reach the meaning.*
- (11) *Bedil says that truth resides in the heart.*
- (12) *Bedil says without pain there is no pleasure.*
- (13) *Both laughter and flower are a burden to the wound because when laughing the wound opens causing pain and*

when falling on a wound even a delicate object as is the flower causes pain to the wound.

(14) Bedil wonders what will happen when life's mystery is solved by the final illumination.

(15) In the instant of final illumination all the unknown will become obvious.

(16) Bedil says regret is causing pain because regret is there when something improper has happened.

(17) Bedil symbolizes mouth of a wound as regret that is there to convey a message.

(18) With praise of your tyranny's blade finds a tongue Bedil describes what happens when praising The Creator.

(19) There will be amazement in the mind when praising The Creator.

(20) Fortitude will result in a different kind of life.

(21) Dew as a symbol of the human who with fortitude has found a garden.

(22) Modesty leads to a painless life in both worlds.

(23) Bow as a symbol of modesty.

(24) There will be delight when entering the hereafter.

(25) We have no other aim than entering the hereafter.

(26) Having a desire gets rid of hopelessness.

(27) Bedil uses sigh as a symbol for his writings.

(28) Bedil hopes to have passion.

(29) Bedil waits for his passion to wake up.

Passion

Besides modesty Bedil considers passion as another worthy theme to have in mind when discussing how it is in the hereafter.

Dance on the wings of desire throws the heart on fire

Like a candle in this place head to toe of the name is on fire (1)

Lack of the hereafter burned a world in the fire of hallucination (2)

Be lost in the ocean O pearl because the shore is on fire (3)

We are candle of calamity's source like weep's seed (4)

Our cultivation is drenched but harvest is on fire (5)

*The light of willow tree's foundation became the servant of fatigue
(6)*

Even without crop the root is on fire (7)

In the twist of life, I burned when remembering the hereafter (8)

To the half name, negligence of the killer is on fire (9)

We are heading towards nothing but the hereafter

Caravans of straw and thorn in this journey are on fire (10)

Essence of shame melts from ambush of need (11)

O excused generosity, the foundation of begging is on fire (12)

From butterfly's wing comes to the ear

That outside of the gathering, candle's acquaintance is on fire (13)

Both worlds are Julia without curtain but for what use?

To the fortitude of our Romeo, name of the saddle is on fire (14)

Life (Bedil) is not the reason for the serene journey (15)

Like breathing I have a heart under the feet and heart is on fire (16)

*(1) The name is on fire as a symbol for the human showing
passion.*

- (2) *Bedil claims that the one ignoring the hereafter hallucinates.*
- (3) *Bedil suggests getting lost in the ocean symbolic for discovering the essence.*
- (4) *We are candle of calamity's source like weep's seed because we are the one continuing to exist after the human body's death symbolized by calamity.*
- (5) *Harvest on fire symbolic for a person discovering passion.*
- (6) *Bedil sometimes uses the willow tree as a symbol for the devotees.*
- (7) *Roots on fire symbolic for the passionate devotees.*
- (8) *Bedil talks about his passion when thinking of the hereafter.*
- (9) *Half name symbolic for the human.*
- (10) *Bedil says on the way to extinction, symbolic for on the way to the hereafter one can have passion.*
- (11) *Bedil says that need results in shame.*
- (12) *To Bedil the one in need is a beggar.*
- (13) *The one capable of hearing the flapping of butterfly's wings is familiar with passion.*
- (14) *Bedil says that love without passion is a useless undertaken.*
- (15) *Bedil separates life of the human from the journey of the soul.*
- (16) *Bedil says that he has passion in the heart.*

Bedil relates passion to the light that one can experience when in the company of the passionate.

*I discuss duality with respect
It is not a plead, my heart has ideas (1)*

Servitude will never go away from my neck (2)
If rosary becomes dust it will turn into a thread from fire (3)

With all difficulties of separation we are happy with this
That there is a deep desire of seeing in our mirror (4)

On the path of the hereafter to our body made of dust (5)
No memory of annihilation, we have a builder (6)

Eternity is hallucination; brain is in good health (7)
Images are not few if there is a sign in the mirror (8)

The dust that we are to what hope would flap wings of joy?
Today top of the sun is on a wall (9)

O heart, take a light in the palm from companion's passion (10)
That from hair's twist on your path is a straight string (11)

Weep flourishes from the trembling of my wet eyelashes
My bloom pledging blame is a thorn

Our life is not less from the hereafter's light (12)
Color of the flower is fire to the lawn (13)

Spot of flying has gone from self (14)
Regret there will be if there are no wings (15)

World from tease of love has this much storm
There is fortitude (Bedil) anywhere there is a battlefield (16)

- (1) *Bedil implies that his writings originate from his heart.*
(2) *Servitude will never go away from my neck symbolic for bowing.*

- (3) *If rosary becomes dust it will turn into a thread from fire with rosary as a symbol for worship that leads to modesty symbolized by dust that in turn becomes the thread of the rosary symbolic for a profound worship that leads to passion.*
- (4) *A deep desire to experience the truth.*
- (5) *Modesty helps appreciate the hereafter.*
- (6) *Not worrying about the end.*
- (7) *Bedil says that as long as the brain functions the hereafter seems as hallucination.*
- (8) *One can observe signs of the truth in the mirror.*
- (9) *Top of the sun is on a wall symbolic for the confinement that humans are subjected to while in this world.*
- (10) *Passion makes one feel as if heart has a light in the palm.*
- (11) *The path of passion is a straightforward line.*
- (12) *To Bedil even if at this time we are outside of the hereafter still the one within the body reflects the light of the hereafter.*
- (13) *Color of the flower gives fire to the lawn with color of the flower as a symbol of the soul that gives light to this world.*
- (14) *Bedil talks about the human preventing the soul from flying.*
- (15) *The one not aware of the truth regrets existence.*
- (16) *Bedil talks about the fortitude needed when pursuing passion.*

In this below hemistich Bedil relates passion to the various forms of mood because passion has various forms.

*The devotee who discovers the self
Captures vortex of the desert into the goblet (1)*

*With each blink of the eye, one hundred tavern's intoxication
That intoxicating beauty in the goblet (2)*

*My weep struggles to let go (3)
Letting go is ascension of the fortitude (4)*

*In this garden, my willow tree offers comfort (5)
Each hemistich a loud sound to the elegant mood (6)*

*Forget this emotionless world
How long do you breathe to the dead snake? (7)*

*Wealth cannot cure the mean mood (8)
No submission of firmament to this dishonor (9)*

*Vigor of greed in the dragon natured soil (10)
Has buried but has not eaten the arrogant (11)*

*You became the hereafter from animosity of the existence (12)
Like fire, our ash makes work of the soap (13)*

*Word of my helpless martyr
That from Henna of killer's hand I have given color to blood*

*Who understands the secret of the passion worshippers?
Unless Julia's parade turns Romeo's dust into a moan (14)*

*Gaze at the signs but do not talk about conquer (Bedil) (15)
With "because" and "how" one cannot rule the unknown art (16)*

*(1) Bedil describes discovering the self to something imaginary
as is capturing of the desert's vortex inside a goblet.*

- (2) *Bedil ties this section with the previous one talking about the goblet that has captured the intoxicating beauty within.*
- (3) *When saying that his weep did not stop to let go, Bedil may have symbolized passion.*
- (4) *Bedil says those who cannot stop the weep are ascending the path of fortitude.*
- (5) *Willow tree as a symbol of the devotee.*
- (6) *Bedil says that those who read his hemistiches have an elegant mood.*
- (7) *Bedil describes this entire world as a dead snake.*
- (8) *Bedil claims that wealth and power result in a mean mood, which in most cases is obvious from the behavior when the wealthy and the powerful start letting go of both wealth and power to heal the mean mood.*
- (9) *Bedil claims that those with a mean mood do not know the meaning of honor.*
- (10) *Soil as a symbol for the humans.*
- (11) *Bedil says that a dragon, symbolic for greed eventually comes out of the soil to eat the greedy*
- (12) *Bedil says that the one who has abandoned existence knows the meaning of the hereafter.*
- (13) *Bedil uses fire and soap as one and the same of each other because for him passion is related to fire and passion for him cleans the mood like soap does.*
- (14) *Bedil separates earthly passion from the eternal one.*
- (15) *Bedil says that even with the presence of signs there is no possibility to know the truth.*
- (16) *Bedil describes the truth as art and says asking questions about the truth cannot paint the answer.*

In this below hemistich Bedil claims that passion creates a state of mind that is ready to give up on matters related to the human.

*When passion becomes the reason for heart's horror
Gatherings end while yelling out of fear (1)*

*What do you hope to achieve in this gathering?
This is the gathering of sacrifice (2)*

*Struggle of your desires took you away from the hereafter (3)
Shores are herd of deer if you put a rein on the ship (4)*

*In this place of hardship if you desire serenity
Do not do anything that ignores the heart (5)*

*Humble the building to correct body's decay (6)
Modesty gets the best out of you (7)*

*We stroll easy spirited with modesty in this journey (8)
Heart became heavy, we forgot everything else (9)*

*I was trapped in the malicious thoughts of existence (10)
At the end I trickled from my own eyes and solved were all the
difficulties (11)*

*You are oblivious of needlessness' wound without cure (12)
You should know that need's blood money takes you as a prisoner
(13)*

*You are serene of sacrifice but oblivious that in the spot of horror
(14)
Feather of the journey's flight is burning in the alley*

Existence's tune will not show outside of the hereafter's melody (15)
The shores that they show are ocean's collar (16)

Eternal bliss pulls fulfillment from devotion (Bedil) (17)
Attack of passion spreads devotee's embrace towards the path (18)

- (1) *Bedil makes the point that passion that comes from honor separates one from the crowd.*
- (2) *Bedil says that passion makes one aware that this world is about abandoning matters related to it.*
- (3) *Bedil claims that those who submit to their human desires are miserable.*
- (4) *Bedil claims that those who abandon human desires have put a leash on the ship with ship as a symbol for the human. To Bedil the one who has abandoned human desires can observe a herd of deer while passing the shores, symbolic for enjoying life.*
- (5) *Bedil says the one who is aware of the heartbeat has a serene life.*
- (6) *Humble the building to correct body's decay with building as a symbol for the human that needs modesty if wishing to correct body's decay, which to Bedil is a symbol for arrogance.*
- (7) *The best of you could be the soul.*
- (8) *Bedil claims that modest have an easy spirited journey in this world.*
- (9) *Bedil says that modest have forgotten everything related to this world.*
- (10) *Bedil claims the one attached to existence has malicious thoughts.*
- (11) *Bedil says that the cure for malicious thoughts is the weep coming out of the eyes, symbolic for having passion.*

*(12) Bedil claims that there is no escape for the one trapped in
the claws of needlessness.*

*(13) Bedil claims that those who are not needless or even do
not understand the meaning of needlessness live as
prisoners of this world.*

(14) Bedil considers this world as a spot of horror.

*(15) Bedil claims the one unaware of the hereafter's melody
has no clue about the tune of existence.*

*(16) Shores are ocean's collar symbolic for the human holding
captive the soul.*

(17) Bedil relates eternal bliss to worship.

*(18) Bedil says the devotee with passion in the heart embraces
life.*

In this below hemistich Bedil claims that the one lacking passion
has a sick brain.

Today circle of conversation is dedicated to the tyranny of the wine

(1)

Is gurgle of bottle striking, as much as is drunken revolt (2)

Obligations and shame are covenant of our harmony (3)

Affection that they have towards each other is relentless (4)

Justice has flown away from the methodical mood (5)

They are so picky that their admiration is crow like (6)

Complain has a warm season with friends (7)

Anywhere there is a silence it is from glory of brainlessness (8)

Heart has no presence; eyes have no luminance (9)

Tools of this night place is blindness and lack of lantern (10)

Avoid envy so your heart would not harvest sorrow (11)
It is fruit burning when bitterness flourishes from sweetness (12)

Difficult that brain of passion would not seek freedom (13)
It is blemish of desert's air as much as it is tulip gardening (14)

From this useless quest whatever I reached (15)
I saw on breathing's shoulder the weight of the hereafter (16)

(Bedil) I the passionate hauler with deep desire of a calm heart
Anyone I asked for treatment said this is brain's illness (17)

- (1) Bedil dedicates this hemistich to passion.*
- (2) Bedil talks about the beauty of passion because passion relates to revolt.*
- (3) Bedil claims that those who appreciate shame live in harmony.*
- (4) Bedil says that obligation and shame are bonded forever.*
- (5) Bedil claims those who are not flexible in their behavior are unjust.*
- (6) Bedil compare the unjust to the crow.*
- (7) Bedil complains about those who constantly complain about something.*
- (8) Bedil relates complain to the intellect and suggests abandoning the flawed brain.*
- (9) Bedil says eyes are not capable of seeing the one residing in the heart.*
- (10) Bedil says those unaware of the soul are either blind or lack a lantern.*
- (11) Bedil says the envious inflicts sorrow to own heart.*
- (12) Bedil suggests giving up on the envious maybe because he could not come up with a cure to envy.*

- (13) Bedil says the passionate seeks freedom.*
- (14) Maybe Bedil was describing the ups and downs of life
when talking about tulip gardening becoming the blemish
of desert's air.*
- (15) Bedil considers the quest for materials of this world as
useless.*
- (16) Bedil considers the quest for materials of this world as
useless because in the hereafter none of the materials of
this world matter; this fact according to Bedil becomes
obvious when listening to own breathing, which is symbolic
for the passing of time.*
- (17) Bedil considers the one without passion in the heart as
someone with a sick brain.*

Bedil relates passion to the hereafter; he claims that his passion
considers the hereafter as a serene place.

The moment glance had a selfish narcissus on my tease (1)
Fountain of the mirror had a wave of almond's oil (2)

Wind of your apron confused my fog and departed (3)
My Surma on the corner of the eye had a relaxed hereafter (4)

Color of my modesty made a world hunt for passion (5)
In the shattering of self, the fist of my fog had a trap (6)

Wisdom is in the fall season of color's curtain (7)
My fruit thinking about greenness had a raw thought (8)

Remembering that desire that from restlessness of desire
Thumping heart also on your path had counting of steps (9)

From manners of your eyelashes I understood passion of sight

This bow had color of deception from almond's oil (10)

*If there is moisture, desire is not worried about what shortens life
(11)*

To the fish, hook's lancet had greed of the throat (12)

That day that pinnacle of trust had intoxication to the sigh (13)

Like bell (Bedil) had heart in the goblet instead of wine (14)

- (1) Bedil talks about the tease of the glance as the effort to discover the truth.*
- (2) Tease of the glance makes the mirror look as if a wave of almond oil is gliding on the mirror's surface making it blurry because the truth to the human eyes is blurry.*
- (3) Fog symbolic for the logical thinking human brain that has no passion and becomes confused when thinking of the hereafter.*
- (4) The passionate mind becomes relaxed when thinking of the hereafter.*
- (5) Bedil sets modesty as a precondition for passion.*
- (6) Shattering of self as a symbol for modesty that according to Bedil will not let go once it traps the human, fog as a symbol for the human.*
- (7) Bedil relates wisdom to the age because wisdom relates to the experiences gained.*
- (8) To Bedil thoughts in the young age are raw comparing them to raw fruits.*
- (9) The thumping of the heart is the counting of time.*
- (10) Bedil talks about the bow of the eyelashes that are there to show the passion for seeing, bow of the eyelashes are visible when eyes are closed.*

*(11) Moisture symbolic for passion, Bedil claims the one who
has passion is not worried about the passing of time that is
there to shorten the human life.*

*(12) Bedil talks about the moisture of passion that makes the
fish desire the hook.*

*(13) Bedil uses sigh as a symbol for his writings, he talks about
the passion he felt when writing.*

*(14) Bedil says his writing intoxicates him because his writings
describe his passion.*

Honor

Bedil claims that the one showing respect will experience the
meaning of honor.

*I forgot my tongue when thinking of the heart
Cannot even breathe*

*Need fortitude to lose self
Fortitude of thousand years*

*The feel of no need
Evaporates boasting (1)*

*Show respect and experience sightseeing of honor (2)
Crescent reaching the sky (3)*

*Modesty has another passion of devotion (4)
Do not ask, it is a need (5)*

*Sweat on the path of the hereafter (6)
Dews seated on flowers (7)*

We cannot see the truth (8)
Witness the example in the mirror (9)

Listen to the companions
See the sign of this crescent (10)

A world where we have nowhere to fly to
Fracture the wing and fly with modesty

Thinking of the imaginary credit, cash did not stay
Worrying about future, the thinking passed (11)

My heart melted from shame of rudeness (Bedil)
When thinking of intoxication, moisture departed (12)

- (1) *The feel of no need, which is symbolic for modesty evaporates or in other words eliminates arrogance.*
- (2) *Bedil says that the one showing respect is a person of honor.*
- (3) *Crescent symbolic for the one showing respect and by doing so reaching the sky.*
- (4) *Bedil says that modesty is part of devotion, in other words he believe that a devotee who is not modest misses the point of devotion.*
- (5) *Bedil claims that devotion obliges modesty.*
- (6) *Bedil says that on the way to the hereafter, which is symbolic for the end of the human part, there is much effort triggering sweat on the forehead.*
- (7) *Still with all the effort on the way to the hereafter Bedil considers life as a pleasing experience and the sweat coming from the effort feels as dew resting on a flower.*
- (8) *We cannot see the truth, which could be symbolic for not being able to see the soul or The Creator of the soul.*

- (9) *Bedil says that we cannot see the truth; however in the mirror we can see an example of it in the shape of the human.*
- (10) *Bedil says that one should listen to the companions who are respectful.*
- (11) *Bedil claims that those who worry about the future do not think because when deliberating the worry of the future disappears. Bedil could have meant that our future is the hereafter and there is nothing to worry about it.*
- (12) *Bedil relates intoxication to passion saying that shame goes away when one has passion in the heart.*

To Bedil the human face is a mirror of honor's meaning, in other words he was able to recognize honor when observing the face.

Take the face of horizons as a beauty or as a mask (1)
Your gain spreads from façade to the mask (2)

What plead of the wave would the pearl give in the shell's heart?
(3)

On the face of sound the mask has silent lips (4)

Trickery of beauty has exhausted a world
Difficult that from His face the mask stands-up without a cane (5)

I am grateful to the dream of existence's hallucinations (6)
If not, where I the devastated one and where the mask? (7)

Acceptable talk cannot be except with the truth (8)
Beauty is affirmative with the yell or the mask (9)

From flower's leaf we reached the meaning of the fragrance (10)
The mask made us familiar with Your beauties

O love, the attractions that we step foot ahead (11)
To the meaning we arrived after own self till the mask (12)

From your face that is the mirror of honor's meaning (13)
Like eye's curtain the mask will not separate (14)

Maybe the hereafter reaches the unachievable subject (15)
O eyes, do become dust because foot has pressed the mask (16)

(Bedil) hesitation that has the spring season of hallucination
The mask is a lost color to our portrayal (17)

(1) *Face of the horizons as symbol for humans, Bedil says that
one has a choice to show the beauty of the human or hide
it.*

(2) *Once the beauty of the human is shown then one will
realize that the beauty of the human is the gain of the
human.*

(3) *Wave as a symbol for the world and pearl as a symbol for
the soul that resides within the human, with shell as a
symbol for the human.*

(4) *Mask has silent lips could be a symbol for the soul being
silent within the human.*

(5) *The soul will show when in the presence of The Creator.*

(6) *Bedil is grateful to the dream of existence's hallucinations
maybe because existence's hallucination is dreaming
about the hereafter.*

(7) *Bedil claims that without the hereafter there is no human
and no soul.*

(8) *To Bedil only telling the truth is an acceptable talk.*

(9) *Something within the mind tells the human to be truthful.*

- (10) *From flower's leaf we have reached to the meaning of fragrance symbolic for appreciating the truth with the help of the mind.*
- (11) *Passion helps the mind cope with the passing of time.*
- (12) *Passion helps the mind appreciate the true self.*
- (13) *Bedil claims that one can recognize honor when gazing at the face of a person.*
- (14) *One can recognize honor in the face of the one who has closed eyes.*
- (15) *Unachievable subject could be a symbol for the eternal world or The Creator, Bedil hopes that the hereafter will take us to the unachievable subject.*
- (16) *Becoming dust symbolic for modesty, Bedil says that modesty helps one become aware of the hidden one.*
- (17) *Lost color symbolic for the soul.*

Wisdom

Bedil claims that the one who is aware of the hereafter has appreciation for wisdom.

Flowing of amazement affects the water (1)
If all will be mirror drifting will be the water (2)

To the naïve, chitchat with the fools is relaxation (3)
Chair made from foam to avoid headache has the water (4)

Acquiring craft of Dervish's honor is not less than generosity (5)
Takes dry dust more than ruby the water (6)

The one gone from self does not worry about step's gratitude (7)
When it starts to flow, will not look ahead of the step the water (8)

Existence of the wise is from the hereafter's tools (9)
Comes from own melting if ocean has water (10)

Essence cannot walk outside of the mirror (11)
The wave like a glance in the wet eyes has water (12)

Searching for the skill of immorality carries tools to the tyrants (13)
Will practice blood shedding as long as lancet has water (14)

Will not diminish from accidents the free-natured spirit (15)
Will not see trouble of grinding as long as pearl has water (16)

Pure natured pulls shame from the melody of existence (17)
Has moisture as long as has impression from self the water (18)

Until death, there is no need for a courier about our existence
Pulls letter to the amount of going out of self the water

Modesty of the jewel owner is a sign of honor's maturity (19)
Blade became tight because it has more water

Wine to each mood gives a different quality (20)
(Bedil) within each soil has another taste the water (21)

- (1) *In this hemistich Bedil uses water to show the many different ways one can talk about the same topic, for example in this section Bedil relates water to the flowing of amazement.*
- (2) *All being mirror symbolic for all being aware of the truth.*
- (3) *Bedil considers those who chitchat with the fools as naïve without explaining whom he considers as a fool.*
- (4) *Foam floats above the water symbolic for separating self from the fools.*

- (5) *Bedil considers the dervish as a generous person.*
- (6) *Dry dust symbolic for modesty that to Bedil has more value than worldliness.*
- (7) *The one gone from self as a symbol for the one who has abandoned the human.*
- (8) *The one who has abandoned the human has no worries about the future.*
- (9) *Bedil defines wisdom as awareness of the hereafter.*
- (10) *Melting as a symbol for appreciating shame.*
- (11) *Essence as a symbol for the soul, essence cannot walk outside of the mirror symbolic for the soul not being able to show in this world.*
- (12) *Bedil claims that a passionate mind can show a glance of the soul.*
- (13) *Bedil considers the tyrants as immoral.*
- (14) *Bedil claims that the tyrants will shed blood as long as they are breathing.*
- (15) *Bedil points to the fact that accidents happen in this world and no one can do anything about them; to Bedil the one who resides inside the human is from another world and therefore immune from the accidents of this world.*
- (16) *Pearl as a symbol for the soul.*
- (17) *Bedil considers his people as those who are aware of the feel of shame.*
- (18) *The one aware of shame appreciates the true self.*
- (19) *Bedil shows respect to the wealthy who are modest considering them as the humble wealthy who have achieved honor's maturity.*
- (20) *Bedil talks about a different kind of intoxication, symbolic for passion.*
- (21) *Each soil or in other words each human has a different understanding of passion.*

Bedil considers wisdom as the state of the mind when neglect is not present.

All I need is a message from the beloved (1)
All I want is to know that my message was delivered

This gathering cannot become alienated (2)
There are enough disturbances in this world

How long do I deal with disharmony?
All I care is the unity of friends

Not easy to gain people's approval
With all the nastiness if I am good to myself is enough (3)

I do not hide my thoughts
Hardship of many arts

Sometime I sell neglect; sometime I purchase wisdom (4)
All I know is that in all matters I am defeated

Bend figure is shame of life's hope (5)
My counting zero adding to the hereafter (6)

How much straw do we harvest from this world? (7)
Do not bother; I have enough (8)

Pity the fortitude of the fruitless struggle
Shame of not discovering the desire for my desire (9)

Scent of Joseph is not hidden
(Bedil's) shirt to my Jacob's eyes is enough

- (1) *Beloved as a symbol for God.*
- (2) *Bedil talks about the gathering of likeminded people.*
- (3) *Bedil says that those who are good to themselves are his friends. He does not define the meaning of being good to self, maybe he talks about humans who are good to the soul that resides inside their human bodies.*
- (4) *Bedil considers neglect as the opposite of wisdom.*
- (5) *The one living with the hope that this life would give something will end up in shame because for Bedil only the hereafter can give something meaningful.*
- (6) *Counting zero maybe symbolic for modesty that according to Bedil gets one close to the hereafter.*
- (7) *Straw symbolic for materials of this world.*
- (8) *Bedil says that he has plenty of straws.*
- (9) *Bedil says struggle to gather materials of this world will end up in feeling ashamed by the behavior.*

Bedil is particular when it comes to wisdom, in many of his writings he says that wisdom has nothing to do with the intellect.

*I am a lonesome feather
I am on fire*

*I am in a hopeless mood
Companions went to a place where I do not pass by*

*I seek the hereafter
I am burning like a candle without hope for light*

*I hear talk about a death cloth (1)
I know it will not cover my truth (2)*

I have no other choice but to bow

Wisdom shows when ignoring the intellect

*Whatever I am as a human is hallucination
Trying to fly without wings*

*Blinded by the fake splendor (3)
Ashamed by the moments of neglect (4)*

*What can I do with this much feel of passion in my heart?
I cannot see candle's fire in my heart*

*Do not fall into the trap of paradise and hell
All is needed is love of the Lord*

*Do not lose your heart
Without it you are a human without a soul (5)*

*In the world of souls we are the same
The human runs after self but there is no sign of me*

*I try to find the secluded area of query (6)
Cannot find it in this world*

*Without dying how can we reach what we dream about?
I seek a heart and heart is not an altar*

*In my portrayal I do not show anything
No mirror holder to show my truth*

*(Bedil) what a bad luck that I am in love of my human extinction
A candle waiting for the flame to extinct*

(1) Death cloth as a symbol for the human body.

- (2) *Bedil says that the death cloth will not cover his truth.*
- (3) *Fake splendor as a symbol of worldliness.*
- (4) *Bedil considers those who chase the fake splendor as negligent, tying this section to the previous one he claims without providing any proof that those who chase worldliness are unwise because he considers neglect as the opposite of wisdom.*
- (5) *Bedil considers humans with a suppressed soul as those who ignore the pulsation of the heart.*
- (6) *Secluded area of query as a symbol for the hereafter.*

Bedil ties wisdom with the knowledge that each breathe gets us closer to the hereafter.

*Devotion makes us forget the world
Wisdom makes us the devotees of the truth (1)*

*Each breathe gets us closer to the hereafter
The air of an imaginary garden enchants us*

*O Lord no one should be conquered by envy
Bloodying our hands with envy*

*In the spot where the threshold's dust comes to mind (2)
We will become the firmament*

*Watching the arrogant is worthy of note
Blind kings and queens*

*When counting existence's book
What else except zero could lust add to us? (3)*

If we take a sip of wisdom from this world

Struggle of the devotion will take us to the eternal bliss (4)

*The hereafter will engrave existence's image, if not
Lesson learned will make us to the shame of the subject (5)*

*If we all show as sun in the gathering
At the end, the eclipse of sun will intoxicate us*

*There is a sound from the melody of this lawn's tree
That sigh will make us rhythmical*

*Sin's darkness desires morning of forgiveness (6)
This black fabric makes us in need of the soap*

*How long (Bedil) can we carry world's roughness?
Weight of the roof and door takes us out of the house*

(1) To Bedil anyone seeking the truth is wise.

(2) Threshold's dust symbolic for modesty.

(3) Bedil claims that the soul has no interest for lust.

(4) Bedil ties devotion to wisdom.

*(5) Bedil claims that those who do not have the hereafter in
mind at all times will end up in shame.*

*(6) Bedil says those who sin will live all their life begging
forgiveness.*

Condescension

Bedil's cure for condescension is a glance at the mirror showing a dying life form that has nothing to be haughty about.

*Thinking about You has circled hearts with a bloom
Flower's vein became thread of the headband to my totality (1)*

*Your grace gave me wings of desire in the flight of amazement
That like a turtledove I have intoxication in the eyes*

*Closing the eyes and dreaming about life
The hereafter came to mind*

*In this gathering I cannot find a safe corner
Like a candle I will be the foot sole of modesty*

*My fistful of dust is difficult to control (2)
Modesty is helping me*

*Death is a sign of the hereafter
If you do not want to appear condescending gaze at the mirror (3)*

*I do not care about the future anymore
I lost in the yesterday's embrace the today and the tomorrow*

*Where is the boiling of zeal coming from?
The fever of a desire*

*Silence would take you to the spot of despair
If you are free tell the story (4)*

*You are here for few moments
Warm the house with your true self (5)*

*Feel the heat of comfort
Do not let go the hand of worship (6)*

*There are no signs except for the name that you are (Bedil)
Consider as already seen the reflection of Phoenix's wing (7)*

- (1) *Bedil says talking about God makes him feel as if a flower's vein has become the thread of the headband to his totality.*
- (2) *Fistful of dust as a symbol for the human.*
- (3) *Bedil proposes gazing at the mirror for those who have a desire to heal their arrogance.*
- (4) *Bedil makes the point that not talking about the truth results in despair of the mind.*
- (5) *House symbolic for the human.*
- (6) *Bedil claims that worship gives comfort.*
- (7) *Bedil points to the fact that the soul is hidden in this world symbolized by seeing the reflection of an imaginary bird's wing.*

Bedil in this below hemistich makes the point that arrogant behavior is a sign of lacking logic.

Desire of meddling has thrown you far from self (1)
Desire of flute's saw has taken you from home to Mount Sinai (2)

Wished negligence wouldn't had opened to your eyelashes
Backbiting became your presence from spell of the eyes (3)

Without eye's pupil there is no sign of seeing's essence (4)
In darkness mirror's rust has polished your light

Consider bottle of a bubble from the warm breathe (5)
On a high shelf is the seeing of your arrogance (6)

Your malicious greed brought out arrogance of prosperity (7)
Foot of grasshopper became elephant on your ant's door (8)

This "I" and "we" as much as are existence's bass and soprano
It is emotion jumped out from the melody of your grave's edge (9)

*Leave the body that in your body's time spot
Storm will straighten a breathe in your oven (10)*

*How long piercing in people's eye like eyelashes? (11)
Darkness that they would see from you being far (12)*

*Deal with the old garment that in the land of pretension (13)
Will not undress the covering of your squirrel and sable (14)*

*Not being intimate made you see the horizons (15)
Your passage did not plummet in the mirror's home (16)*

*Dreaming of a mirror in the curtain of deception (17)
Colorlessness of the painter from the face's surprise (18)*

*Throw plan into submission, this is the best thing to do (19)
If a task drops in the destiny of your zeal (20)*

*Your end will not start, what dream is this? (21)
Hitting foot from the face in the sleep of the hereafter (22)*

*(Bedil) what perfection is it that in the world of creation?
They have given everything and did not give you logic (23)*

- (1) *Bedil says the one who gossips is not tied to the soul.*
- (2) *Flute symbolic for passion that according to Bedil is tied to worship.*
- (3) *Bedil considers people who talk behind others back as negligent, tying this section with the previous one where Bedil claims that the negligent are unwise one can conclude that Bedil considers people who talk behind others back as unwise.*

- (4) *Essence symbolic for the soul that according to Bedil the eye's pupil can see signs of it.*
- (5) *Bubble as a symbol for the human.*
- (6) *Bedil claims that for a bubble, symbolic for the human to become arrogant about anything is foolish.*
- (7) *The prosperity achieved from greed leads to arrogance.*
- (8) *Bedil points out to the uselessness of becoming arrogant by giving the example of something impossible like the foot of grasshopper becoming an elephant on the ant's door.*
- (9) *Bedil reminds us of the human mortality to show the uselessness of arrogance symbolized by the "I" and the "We".*
- (10) *Leaving worldliness behind creates passion in the mind.*
- (11) *Bedil talks about the evil shamelessly staring into the eyes trying to deceive.*
- (12) *Bedil suggests getting away from the evil; they will then see the darkness that they are in their own eyes when alone by themselves.*
- (13) *Old garment as a symbol for the human.*
- (14) *Bedil talks about the uselessness of the arrogant old garment trying to show self-importance.*
- (15) *The one unaware of the truth tries to find it in the horizons.*
- (16) *Bedil says that truth is not in far places, the mirror shows the truth in any place.*
- (17) *Bedil dreams about a mirror capable of showcasing deception.*
- (18) *The one deceiving will see a surprised face in the mirror when gazing at a mirror that is capable of showcasing deception.*

*(19) Bedil talks about submission to God being the best thing
that can happen to anyone.*

(20) Submission to God is our destiny.

*(21) Bedil considers it as ignorance when thinking that the end
of the human results in the starting of the hereafter
because he believed that the hereafter is timeless and was
there before the human was crafted.*

*(22) Those who consider the end of the human as the starting
point of the hereafter are oblivious of the hereafter's
meaning.*

(23) Bedil says that the arrogant lack logic.

Shame

Bedil considers shame as an important hunch that is there to help
the mind become aware of honor.

*No value in matters of this world
Some glitter but no substance*

*Both worlds in the fog of hallucination
No sign of the eternal world*

*People who recognize shame are mirror holders of honor (1)
Air is dew when ashamed of the useless stroll (2)*

*I am melting by grace; calamity of this world has no meaning
Dripping of my wound's blood is a balm to the shame (3)*

*You became old and mocking did not lesson a bit
Your bend stature rivals respect (4)*

We became lost by the hallucination of the brain (5)

Wisdom is lost when chasing materials (6)

Melting did not take lack of shame from us (7)
Becoming aware made the moments of shame rare (8)

Sweat of shame has no value to us
Lost breathe, our fire is ambiguous (9)

Without our body this existence is the hereafter (10)
World is a world as long as we are found in the mirror (11)

Alas that we did not cut a bit from the attachment (12)
Blade of our surrender is a feather with a delicate edge (13)

(Bedil) Modesty and arrogance of our poverty and wealth (14)
One hundred bass and soprano as long as we live here (15)

(1) *Bedil emphasizes the importance of appreciating and reacting to the feel of shame by mentioning that the one recognizing shame is a person of honor.*

(2) *Dew as a symbol of the honorable person.*

(3) *The feel of shame is there to cure the pain of the mind.*

(4) *To Bedil the person mocking is not a person of respect; Bedil talks about taken life as a mockery by ignoring the advancement of age that is visible in the bent body, which is a sign of respect and a person recognizing respect will not pursuit mockery.*

(5) *Bedil claims the human brain steers one to nowhere.*

(6) *The brain of the one chasing worldliness is hallucinating.*

(7) *Melting as a symbol for passion that according to Bedil is there when the mind is aware of shame.*

(8) *Awareness of shame is how one can make it go away.*

- (9) *The human lacking awareness of shame has a confused mind because it does not recognize a simple feel as is the feel of shame.*
- (10) *Bedil relates human body to existence and the soul to the hereafter, he believes that this life and the hereafter will be the same if the human is ignored; in other words Bedil claims that the soul after dropping the human will be feeling the same in the hereafter as it feels now in this existence.*
- (11) *This world is existence as long as we are visible in the mirror.*
- (12) *Bedil talks about attachment to worldliness that the flawed intellect cannot get away from.*
- (13) *Bedil says that to cut loose from attachment to worldliness a blade is not needed, a simple feather, which is symbolic for his writings will do.*
- (14) *Bedil relates poverty to modesty and wealth to arrogance.*
- (15) *Bedil showcases the many different mindsets with examples, like the modest kind of mindset and the arrogant kind of mindset.*

Bedil makes the point that shame shows when the mind chases materials of this world.

*Do not read the story of the hereafter except to us
Not everyone recognizes the recognizable sound (1)*

*If you harvest materials from this world
All a waste if you ignore the worship*

*Do not glue eyes of greed on the stingy one's pouch
As if a dog would give food to the beggar*

*Attachment to possessions is death to the existence
Killing our destiny*

*People are no longer generous
Stinginess has taken space in these houses*

*Shame shows when chasing animal needs
Attack of lust kills respect*

*Nothing but devotion merits intoxication of oneness
Joyful the life of a color separated from a flower (2)*

*As long as we live, one must die thinking about the soul (3)
The cruel firmament has put the human on us (4)*

*My pain from not reaching became a weep and dealt with sweat
A sign of lowness when feeling shame (5)*

*Not working finally tied the work of my hand to blood (6)
Cannot color more than this the hand (7)*

*Hand in my cuff is not without the apron of treasure (8)
It is morning with acceptance of the prayer*

*From anyone you seek support, first repay it (9)
If you do not have a hand, do not bother the cane*

*Respect is a shield of strength
O humanity be modest*

*During descent (Bedil), a fiery attitude is blasphemy (10)
One cannot make the altar of arrogance a bowed stature*

- (1) *Bedil points out to the fact that the hereafter is real to all because no life form lives forever.*
- (2) *Flower as a symbol for the human and color as a symbol for the soul, Bedil says the soul is joyful when the human is ignored.*
- (3) *One must die while thinking about the soul or in other words forgetting the human.*
- (4) *Bedil considers it as cruelty that the soul has to spend time inside the human.*
- (5) *The one feeling shame is humble, or in other words the one ignoring the feel of shame is arrogant.*
- (6) *Tying the work of hand to blood symbolic for Bedil's writing coming from the heart.*
- (7) *Bedil says he cannot do more than write what comes from his heart.*
- (8) *Hand in cuff symbolic for worship that Bedil considers as an apron of treasure.*
- (9) *Bedil suggests not asking for help before making sure that one is able to repay the favor.*
- (10) *Bedil says the one with a furious attitude is arrogant.*

Bedil is harsh by considering those who ignore the feel of shame as animals.

*Ignoring shame turns us into an animal
We will not be ourselves if the human ignores shame*

*I am aware of the world's ploy
I am not interested*

*Has no color the taste of the hereafter (1)
Not a taste from this world (2)*

Heart is aware of existence and the hereafter (3)
Matters of this world are not part of it (4)

My cold breathe makes me aware
That in this world I will not see the Phoenix

See the harm inflicting matters of this world
Complete emptiness (5)

Calamity happens to the humans in this world (6)
No sign of prosperity when seeing with the intellect

Trusting this world is hollow
Casting an ocean with a bubble (7)

How long do I make excuse for the feel of shame? (8)
Hollow excuses while ignoring the intoxication (9)

Discovering the ocean of prosperity (10)
As long as He is in place, your spot and (Bedil's) spot are empty (11)

- (1) *Taste of the hereafter has no color because the hereafter is not related to this world.*
- (2) *Bedil separates the hereafter from matters of this world.*
- (3) *Bedil considers heart as the place of residency for the soul and because of it the heart is aware of existence and the hereafter.*
- (4) *Bedil says that matters of this world are not part of the hereafter.*
- (5) *Bedil says those who inflict harm live in complete emptiness.*
- (6) *Bedil talks about the unavoidable accidents.*

(7) Ocean as a symbol of this world and bubble as a symbol of the human.

(8) Bedil talks about those who are aware of the feel of shame and still do not do anything to correct the action that has caused shame; they keep making excuses trying to justify the actions that are wrong, which is a sign of a weak belief.

(9) Bedil considers the one who makes hollow excuses not to correct the cause of feeling shame as the one who is oblivious of passion.

(10) Ocean of prosperity or in other words world of prosperity is discovered when appreciating the feel of shame.

(11) Bedil when thinking of God sees self as nothing.

The feel of shame is a good tool to verify if one has the hereafter in mind or not.

Story of the silent lips delivered good news to our ears (1)

That talk became gem and tied a knot to our stuttering tongue (2)

Words of your smile's blade (3)

Brought light to our smiling wound selling laughter (4)

What spread breathe on people from heart's melody? (5)

Our devoted intellect became the sound of glasses' tickling (6)

Spread water to the lesson and seek fortitude from matters (7)

The sole of our blistered foot yanks a mirror to your eyes (8)

I found the "I" from the barrel of self-losing (9)

It is the hereafter and the boiling of our intoxication (10)

Your arrival's good news has stolen everyone's heart (11)

Our inspiration gives news of our farewell to the broken heart (12)

Joyous fever of the hereafter's worship has enchanted people (13)

From step to forehead everything sits on our shoulder (14)

Enjoy life's festivities, why disgracing the demure? (15)

Hangover of shame (16)

No one reached to the dream and its meaning

All ignorance, no matter if people's intellect or our (Bedil's) mind

(17)

*(1) Bedil talks about the messages coming to the mind when
being silent.*

*(2) The one talking about the messages that have come to the
mind in silence is talking about jewels.*

(3) Bedil says a smile is the same as a spoken word.

(4) Bedil talks about the smile that brightens the mood.

*(5) Bedil claims that one is capable of conveying what is felt in
the heart.*

(6) Bedil says devotees are aware of heart's melody.

*(7) Bedil says that everything in this world is a lesson that
anyone possessing fortitude can learn from.*

*(8) Going through life gives the eyes opportunities to see
matters that are there for learning.*

(9) Bedil found his true self by forgetting the human.

(10) Forgetting the human intoxicates the mind.

(11) Heart is joyous when thinking of the upcoming union.

(12) Heart is no longer sad when having the union in mind.

(13) The one worshipping the hereafter is enchanted.

*(14) Step and forehead sitting on the shoulder symbolic for the
forehead on the ground worshipping.*

*(15) Bedil talks about the good times of life that some ignore,
and by doing so they disgrace the blessings.*

(16) Shame when not enjoying existence.

*(17) Bedil says that his thoughts that are conveyed in the form
of writings are from a different world, which is the reason
why no one including his own mind can appreciate the
meaning of his dreams.*

Bedil points to the reality that pursuing loot and arrogance causes shame.

*My existence that of a bubble (1)
Coming out from self the bubble (2)*

*Truth is not in loot and arrogance
Sweat of shame on the bubble*

*In one thousand places we lost trust
Our rage pushing the pearl to the bubble (3)*

*Why restraining the leash of breathing? (4)
On board of a boat without anchor is the bubble (5)*

*No fear in these few days of survival (6)
On shallow water's surface, no show of the bubble (7)*

*No intoxication from the dry name (8)
Finally from mirror come out the bubble (9)*

*Why asking for grace period from the time that you do not have?
(10)*

Inside the egg and outside a feather comes out the bubble (11)

*Be cautious of this world's civility
Holding breathe, from outside of the door comes the bubble (12)*

*Bliss of which desire's message are the envoys of the hereafter?
(13)*

*A goblet in the hand and flower on the skull is how shows-up the
bubble (14)*

*Do not complain if it is not in your destiny
That in the overturning world, as a goblet came the bubble (15)*

In Phoenix's garden of insult we have put a flower on the head (16)
To existence from the hereafter came the bubble (17)

*Breathing (Bedil) to what would brag?
Do not gaze at the fatness, skinny came the bubble (18)*

- (1) In many of his writings Bedil uses bubble to symbolize the human.*
- (2) Bubble coming out of self is symbolic for ignoring the human.*
- (3) Pearl as a symbol for the soul and bubble as a symbol for the human.*
- (4) Bedil says the human breathing is a tool to recognize the truth and those who are unaware of the truth do not listen to their own breathing.*
- (5) Bedil says that no one can restrain the one within the human.*
- (6) Life to Bedil is couple days of survival.*
- (7) Bubble is not visible on the shallow surface of the water because bubble will burst when touching the water surface, symbolic for the human life's momentary nature.*
- (8) To Bedil the human is just a dry name.*

- (9) *Bubble coming out of the mirror symbolic for the human who finds the self.*
- (10) *Bedil criticize those who say now they do not have to worry about finding self because in the future when they are older there will be enough time to deliberate about it.*
- (11) *Bedil describes the human creation as the phenomenon that came to existence from inside an egg and outside of a feather.*
- (12) *Civility is there when the human discovers the self.*
- (13) *To Bedil the hereafter is bliss of a desire.*
- (14) *Bedil describes the bliss when desiring the hereafter as a goblet in the hand and flower on the head.*
- (15) *Bedil claims that we have come to the world desiring the hereafter.*
- (16) *Bedil says that in the hereafter even the garden of insult makes us feel as if embracing flowers.*
- (17) *We have come to existence from the hereafter.*
- (18) *Fatness as a symbol for worldliness that according to Bedil makes the human becomes arrogant; Bedil suggests ignoring arrogance because the human in normal conditions comes to the world as a modest being.*

Bedil went as far as claiming that appreciating the feel of shame made him appreciate the hereafter.

The human that came from the hereafter, by shame takes me (1)
If my cry would not burn, laughter takes me (2)

Flame of my greed is happy if spot would burn (3)
Modesty without knowing, under the worn-out takes me (4)

I am the work of Solomon's kingdom but people's difference

As lesser value then the dismantled gem takes me (5)

I have fallen in the world of disgrace from the land of demure (6)

Spotless apron and dirty hand takes me (7)

Demure of my fog reaches the mind of flower's scent (8)

If all your love spreads with the wind, alive takes me (9)

My essence from restlessness became dust but still (10)

Desire of your skull's sphere, round and round takes me (11)

This untamed life at the end would break the trap of breathing (12)

To which place this cutoff rope takes me? (13)

My intoxication was tricked by the intellect's goblet (14)

Like a guard hallucinations ahead of the future takes me (15)

I am a weak hunter, mercy do not be oblivious of I (16)

Anyone who takes (Bedil), thrown to the dust takes me (17)

(1) *Appreciating the feel of shame helped Bedil feel the hereafter.*

(2) *Burning cry symbolic for passion and laughter as a symbol of joy; both of which according to Bedil takes one to the hereafter.*

(3) *According to Bedil greed kills the world.*

(4) *Modesty takes the mind away from greed.*

(5) *People take themselves as lesser value than what they are when ignoring the hidden one.*

(6) *With fallen in the world of disgrace from the land of demure Bedil talks about the transfer from the eternal world to this passing world that happened when the soul got into the human.*

- (7) *Worship symbolized by spotless apron and struggle symbolized by dusty hands, both help one appreciate the hereafter.*
- (8) *Bedil claims that he has reached the mind of the flower's scent.*
- (9) *Bedil says while in this world the love of God can help the mind reach the mind of the flower's scent.*
- (10) *Essence becoming dust symbolic for the soul connecting with the mind.*
- (11) *Bedil talks about the round and round dance of the dervishes.*
- (12) *Trap of breathing symbolic for the stoppage of it.*
- (13) *Cut of rope symbolic for death, Bedil wonders how it will be after the rope is cut.*
- (14) *Bedil says the intellect does not grasp true intoxication.*
- (15) *Bedil says whatever we imagine of the future is hallucination.*
- (16) *Bedil begs forgiveness for his shortcomings without going into the details of his shortcomings.*
- (17) *Awareness of shortcomings inflicts modesty to the mind.*

According to Bedil shame teaches the wisdom of silence to the one with a pure heart.

*Anywhere ray of your beauty shows in the water
From each wave a candle of desire lightens in the water*

*Shame will teach wisdom of silence to the pure heart
Nothing but closing lips comes from wave of pearl in the water (1)*

*In life's ocean there is no other thief to the soul than the body (2)
To the drowned, own shirt is the enemy in the water (3)*

Confidants of union have stolen breathe in drought (4)
No greening of fishbone in the water

Shame of arrogance has one hundred thumping (5)
Wave of pulse is restless from the neck's vein in the water (6)

Head to head conversation of friends is soiled (7)
Mirror from people's image pulls apron in the water (8)

As much as one can burn the root of Espand's smoke (9)
Like bubble from our seed is easy to boast in the water (10)

Do not expect shame of showoff from the ignorant (11)
Not any straw and thorn can submerge in the water (12)

Capricious in the gathering of drunks becomes a drunken peacock
(13)
Various colors boil from oil in the water (14)

With a delicate deed turn the unruly foe into the hereafter (15)
Fiery flame has no way out except dying in the water

Where is modesty so my self-control could fly? (16)
Like pearl how long my fog would sit in the water? (17)

Luminous mood is not without fear of the firmament (18)
Trap's face (Bedil) is image of the sieve in water (19)

- (1) Pearl as a symbol for the soul.
(2) Bedil makes the point that in this life the human body has
stolen or abducted the soul.
(3) The soul is drowned in the body.

- (4) *Those aware of the soul's union with the mind are at ease
no matter where they are.*
- (5) *Shame of arrogance lasts for a long time.*
- (6) *Water symbolic for the sweat of shame making the human
become restless.*
- (7) *A conversation that only considers logic is a soiled
conversation.*
- (8) *The image showing in the mirror is not all that is there.*
- (9) *Espand is the seed of a plant that when burning has a
pleasant scent, people in Afghanistan burn the Espand in a
small container believing it will disperse bad luck.*
- (10) *Bubble as a symbol for a mind that is content because of
the awareness of shame.*
- (11) *Ignorance is when the arrogant is not aware of own
showoff, as it becomes obvious when the arrogant shows
no shame of the overconfident and egotistic behavior.*
- (12) *Not every human knows how to appreciate the feel of
shame.*
- (13) *Capricious in the gathering of drunks becomes a drunken
peacock symbolic for being a unique fellow in the
gathering of the passionate.*
- (14) *No two humans are alike.*
- (15) *Bedil hopes with good deeds one can make the foe aware
of the hereafter.*
- (16) *Modesty feels as if flying.*
- (17) *Bedil wonders how long his truth would hide.*
- (18) *Bedil admits that the mind cannot get away from the fear
of the unknown.*
- (19) *Bedil talks about the uselessness of fearing the unknown
that the mind mostly is preoccupied with, comparing it to
the uselessness of a sieve in the water.*

Regret

In this below hemistich Bedil says regret helps one get away from doing the wrong.

*If amazement has this color on the killer's blade
Vein of the emerald will become the flow of foregone blood (1)*

*In this storm I do not know in whose desire I am weeping
Flood of my tear pushes the shore to the depth of the ocean*

*Do not ask about the tease of my regret's seed (2)
I had a spark that prior to gusting burned the harvest (3)*

*Those stumbled on the valley of dreaming about you (4)
Their essence journeys on the path of modesty (5)*

*From harshness if you desire a bouquet think of it as a flower (6)
That delight with ease delivers the thorny undertaking (7)*

*Lips of the people of tongue one cannot seal with silence
Pen from being mute will not lessen heart's sigh (8)*

*A phrase is not a useless secret if it comes from the meaning (9)
Open eyes to the beloved if you can see the saddle (10)*

*In the gathering that requires the spectra of effort (11)
Melodies while breaking colors are a sound to the shore (12)*

*My handful of blood becomes dust before dripping (13)
In which way do I grab killer's apron with this weakness? (14)*

*Table of the hereafter is ready, where is the candle and what
butterfly? (15)*

A fistful of ash has absorbed in itself the gathering (16)

In the restlessness there is a desire for peace of mind (Bedil) (17)
*Joyful is the walker who understands the journey as the foot sole's
thorn (18)*

(1) *Bedil talks about the good feel when one is amazed by
something.*

(2) *Bedil talks about sensing regret.*

(3) *Bedil says the sense of regret helped him get away from
attachment to worldliness symbolized by the burning
harvest.*

(4) *Bedil talks about worship.*

(5) *The one worshipping becomes modest.*

(6) *Bedil asks the reader to imagine a rose whenever they are
harsh.*

(7) *A rose has thorns, Bedil tells the reader that harshness is
the thorn of the rose to make the point of harshness being
something of no use and painful when pursuing.*

(8) *Bedil claims that his writings originate from his heart with
sigh as a symbol of his writings.*

(9) *Talking about the meaning is worth pursuing.*

(10) *Saddle symbolic for the life's journey, Bedil says that
talking about the meaning leads to a conversation about
The Creator and the journey of life.*

(11) *Bedil talks about the gathering where one has to make
efforts without telling what kind of efforts is needed.*

(12) *Bedil claims there is a melody, symbolic for harmony in the
gatherings where there is effort.*

(13) Bedil uses symbolism to describe human body's end when saying his handful of blood becomes dust before dripping because in normal circumstances after death the body turns into dust without any blood dripping.

(14) Worship took Bedil to the path of modesty.

(15) Bedil describes the moment of transitioning into the hereafter as the burning of the butterfly when flying into the flame.

(16) Fistful of dust symbolic for modesty.

(17) Bedil claims that restlessness is needed if desiring peace of mind.

(18) Bedil claims the one who has achieved peace of mind has thorns on the foot sole.

Bedil considers regret as a sense that is there to help the mind become passionate about life.

*I am fiery by love; there is no intimacy with tranquility to me (1)
Twist and turn of the flame will be image of the forehead to me (2)*

*I had a tale without a reason in the curtain of hallucination (3)
Breathe finally took finger of my amazement to the lips (4)*

*With each breathe the base of my bloom trembles
Flood of my ruin is nothing but opening lips (5)*

*Grave clothe of the bloody hearts is nothing but honor (6)
Heart's wound attacks me (7)*

*Keeping secrets means fame of the drum (8)
Modesty is the covering of flaws to my nakedness (9)*

I am a delicate strolling feather, free from thoughts of defiance

Like spark in the stone, one cannot imprison me (10)

Restless dust is not free from circumambulation (11)
Restlessness finally took me to the desert of passion (12)

I am like a wave rubbing hand from regret of melting (13)
Hoping from now on, regret would melt me (14)

I am going away from self in the thought of coming back (15)
Like the past life O Lord, do not turn me back (16)

Except intimacy the purity of my mirror will not shine (17)
Will make from thorn and straw an eyelash for me (18)

O Lord in blood of whose tyranny this garden stumbles?
Amazement made me like dew to the eye of sacrifice

I display desire; heaven and hell are not in my mind
I am going away from self in any place that you call me (19)

Like spark, music of modesty's creation shows
Meaning ignores my nakedness (20)

Image of the bubble departs from wave of the hereafter (21)
Blade is blood thirsty (Bedil) to the wrinkle of my forehead (22)

- (1) *Devotion has taken away tranquility from Bedil.*
- (2) *Bedil feels passion when worshipping.*
- (3) *Bedil says that he tells stories that border hallucination.*
- (4) *Bedil cannot describe his amazement.*
- (5) *Bedil knows that when talking he will get in trouble.*
- (6) *Those with passion in the heart are honorable.*
- (7) *Bedil feels passion in his heart.*

- (8) *The drum does not talk but can make a noise that is heard in far places, Bedil says his writings are similar to the sound of a drum that is not explicit by his usage of symbolism.*
- (9) *Modesty prevents Bedil become explicit in his writings.*
- (10) *Bedil is free because he defines freedom as it relates to the soul.*
- (11) *Restless dust as a symbol for the modest who worships at all times.*
- (12) *Modesty helped Bedil experience passion.*
- (13) *Bedil relates regret to melting, which he uses as a symbol for passion.*
- (14) *Bedil claims that sense of regret is there to help the mind feel passion.*
- (15) *Bedil ignores the human in the hope of finding the true self.*
- (16) *Bedil talks about the transition of the soul from the hereafter to this passing world and then the transitioning back to the hereafter when talking about the previous life's turning back.*
- (17) *Bedil says only with passion the truth will show.*
- (18) *Thorn and straw symbols of modesty that are needed to feel devotion.*
- (19) *Bedil after leaving the human will go wherever The Creator wants him to go.*
- (20) *Bedil says modesty helps one ignore the human.*
- (21) *Bedil says the human symbolized by the bubble is not present in the hereafter.*
- (22) *Worship has taken Bedil to the hereafter.*

Bedil claims that chasing and harvesting worldliness result in feeling regret.

Anxiety of heart's pulse facilitates the hereafter's melody (1)
Flame is a little separated from self with each feather flapping (2)

Old age denies existence, be aware (3)
Body in the mirror has a folding shape (4)

In this world one cannot lay eyes on the essence (5)
Bloom is without color until thorn is colored with heart's blood (6)

No one is captive of lacking purity like I (7)
A fistful of soil I have in the palm, this is water of eternity (8)

I became dust and my fog did not find a spot (9)
I embrace the one who desires yawning (10)

Harvest of both worlds will eventually cause regret (11)
Rubbing hand is a mill to the old fashioned plantation's seed (12)

I am the sweat of need's cloud, do not ignore my modesty
My prostration has roots anywhere there are plants (13)

Eagerness is needed; status of this and that is not the purpose (14)
With eyes each leaf of this flower show is familiar with a color (15)

Each part of I shatters when thinking of that curl (16)
Anywhere helplessness is forced; it will test fortitude (17)

Blemish boasts, heart is the secluded spot of the crowd (18)
Sigh moans, where is the spot of resting in this place? (19)

(Bedil) you are unaware of the "I" and "We" ploy (20)
That you understand life's morning as the day of punishment (21)

- (1) *Bedil says that heart's pulsation is the melody of the hereafter.*
- (2) *With each pulsation of the heart little by little the soul separates self from the human.*
- (3) *Bedil talks about death when saying that old age denies existence.*
- (4) *Old age bents the body.*
- (5) *Essence as a symbol of the soul that one cannot see in this life.*
- (6) *Thorn is colored with heart's blood symbolic for death that frees the soul.*
- (7) *Bedil considers self as the one who needs to seek purity more than anyone else.*
- (8) *Fistful of soil symbolic for the human whom Bedil considers as the one with water of eternity within.*
- (9) *Becoming dust symbolic for modesty that made Bedil become restless.*
- (10) *Bedil embraces those who are tranquil.*
- (11) *Sooner or later collecting worldliness causes regret.*
- (12) *Rubbing hand from regret if harvesting worldliness.*
- (13) *Plants come to life when seeds are planted under the ground; Bedil symbolizes modesty with the seed under the ground because modesty helps the human appreciate development.*
- (14) *Seeking fame and rank is not the reason why we are here.*
- (15) *Bedil says that anyone with eyes can see the beauties of this world.*
- (16) *Shattering as a symbol of modesty that Bedil experiences every time he thinks of The Creator.*
- (17) *Modesty requires fortitude.*
- (18) *Heart is the secluded spot where the soul resides.*

- (19) *Bedil uses sigh to symbolize his writings; his writings try to find the secluded spot of the heart.*
- (20) *Bedil talks about the mind being unaware of the intellect's ploys that mostly focuses on the human symbolized by the "I" and "We".*
- (21) *Those who are oblivious of the intellect's ploy define the hereafter as the day of punishment; Bedil considers the hereafter as the starting point of life symbolized by life's morning.*

Bedil has no doubt that the evil ends up regretting the behavior.

Bewildered heart considers distress as a pleasure (1)
Heart is the captain of a ship in storm (2)

Tears in the eyes have no value
Let it flow (3)

Love has nothing to do with the intellect (4)
Flood will not let go of destroying the building

We are the beauty of this world (5)
The human body has made us the tool of worry (6)

You will find burden with those who see (7)
Their wrinkle of civility on the line of forehead (8)

Weep of regret comes from evil doings (9)
A dark cloud starts the spring season's rain (10)

Under the firmament one cannot hoard except dirt (11)
Nail and hair are audible to the people in prison (12)

Brag of freedom is not fitting to the people of the hereafter (13)

What use a plucked apron to the naked body? (14)

A fool by gathering books cannot become possessor of the meaning

Being articulate is not related to owning a book

Burned breathe one must lighten with thumping (15)

No more candles to this gathering of the mortals (16)

One cannot find a trace from that colorless beauty (17)

Unless you make a mirror that has sacrificed eyes (18)

There is no return to the foot of desire (Bedil)

Our flood will not hear the enchantment of regret (19)

(1) *Bedil says that the heart considers distress as a pleasure
because he believed the heart is there to help the human
overcome the cause of distress.*

(2) *When the human suffers the heart is there to help the
mind.*

(3) *Bedil suggests showing passion.*

(4) *Bedil says love is not related to the intellect because to him
love is related to the heart; Bedil separates the intellect
from the heart because to him the intellect is related to the
human and the heart is related to the soul.*

(5) *Bedil talks about the true self or the soul when saying we
are the beauty of this world.*

(6) *Bedil claims that the soul is not worried about anything
and the worry that is felt in the mind comes from the
intellect.*

(7) *Bedil talks about the burden when becoming aware of the
truth because the truth forces one to see life of the human*

- in a way that promotes constant awareness of own behavior, which to most is a burden.*
- (8) *Wrinkle of civility on the line of forehead as a symbol for worship.*
- (9) *One has to agree with Bedil when hearing him say that the evil will eventually regret the behavior, latest when breathing for the last time.*
- (10) *Spring season's rain symbolic for weep of regret offering a new starting point by recognizing own evil doings.*
- (11) *Whatever we collect in this existence will turn into dirt.*
- (12) *People in prison symbolic for people who are attached to worldliness that Bedil describes as dirt.*
- (13) *Bedil considers two different kind of freedom because to him freedom for the soul has a different meaning than freedom as defined by the intellect.*
- (14) *Apron as a symbol of worship, Bedil considers worship as useless if during worship the hereafter is not in the mind.*
- (15) *Thumping symbolic for awareness of the heart.*
- (16) *No light in the gathering of the mortals because the soul, which to Bedil is a symbol for light is not mortal.*
- (17) *Not sure if Bedil symbolizes the soul or The Creator when talking about the colorless beauty.*
- (18) *Bedil claims that a mirror that ignores the eyes is capable of showing the colorless beauty.*
- (19) *Bedil talks about a life without regret when ignoring the desires that are coming from the mind.*

Bliss

Bedil separates the various forms of delight because to him earthly pleasures are different than the bliss related to the hereafter.

From this gathering how can the eternal delight depart? (1)
Because foot will slip when trying to leave the eternal delight (2)

Breathing is the wealth of modesty; do not ignore the hereafter (3)
Because as long as there is belief, there is the eternal delight (4)

Happiness is unaware of my grace in this world (5)
I have no gain if ignoring the eternal delight

Shine O you sunshine of bliss because while relaxed
Becomes white, every morning the clear eyes of the eternal delight
(6)

If there is no bliss O musician your story is that of sorrow
Our heavy heart will bleed towards the eternal delight (7)

Out of breathe joy's bubble says
Narcissus field is the flower show of the eternal delight (8)

I do not seek help from no one in my old age
Because I have as my cane the eternal delight (9)

Amazement strolls in the purity of the eternal delight (10)
You think that a fairy perspires in the shirt of the eternal delight

You have a heart ready for many lusts, shatter it (11)
Not that wicked thoughts would drown the eternal delight (12)

Rupture the melody; smash the bottle (13)
The hereafter is intoxicating; all you need is the eternal delight

There is no hope of intoxication in this world

But emptying from oneself will be the filling of the eternal delight
(14)

(Bedil) if you are a devotee then do surrender (15)
Your neck's vein has no relation with the collar of the eternal delight
(16)

- (1) *To Bedil the eternal delight is always there because the soul experiences bliss at all times.*
- (2) *The human stumbles when trying to ignore the eternal delight.*
- (3) *To Bedil the one ignoring modesty is ignoring the hereafter.*
- (4) *Bedil relates the eternal delight to belief.*
- (5) *The one ignoring the blessings does not know the meaning of happiness.*
- (6) *Bedil talks about the endlessness of the eternal delight that keeps repeating every new morning.*
- (7) *Bedil claims that the human heart seeks the eternal delight maybe because the heart is the place of residency to the soul.*
- (8) *Narcissus field as a symbol of this world.*
- (9) *Cane symbolic for helper.*
- (10) *The eternal delight to Bedil is a pure delight.*
- (11) *Shattering as a symbol of modesty that Bedil proposes in order to get lust out of the mind.*
- (12) *Wicked thoughts kill the eternal delight.*
- (13) *Bedil says that nothing from this world is needed when one is intoxicated by the eternal delight.*
- (14) *Emptying from self as a symbol of forgetting the human.*
- (15) *Surrender as a symbol for modesty.*

*(16) Bedil makes the obvious observation that materials of this
world have no relation with an eternal being.*

Appreciating bliss to Bedil helps one get away from arrogance
symbolized by “We” and “I”.

*Together we drank wine all my life; pain of hangover is still there (1)
What a beauty that you did not show from my side to my side (2)*

*Like a sigh I did not take a step in the bamboo field (3)
That my going out of self is not showing in thousands of alleys (4)*

*From shame we claimed the sign of plunder (5)
That like apron’s color my prey’s blood did not take dust (6)*

*Everyone in this world has a goblet filled with wine of richness (7)
Where is color’s movement that could draw a line in my wall? (8)*

*Helpless heart where can take the grief of modesty’s hesitation? (9)
That like rosary each step has thousand blisters from my doings (10)*

*Your thoughts did not reach the wisdom of the hereafter (11)
Hit a pen to the black dust and write the message of my fog (12)*

*Shatter tulip’s color; throw the wine of flower’s cup to the ground
(13)*

Demure with spring season from henna of my portrayal’s hand (14)

*To stirrup of flaunting delight, I did not hit hand of tyranny (15)
Desire goes to fog and has not pulled my companion’s apron (16)*

*Because of modesty I will not reach an apron or place of worship
(17)*

When it reaches to the foot, it will reach my blistered palm (18)

When life is blessed, the leash will pass from "we" and "I" (19)
That to appraisal's edge my weight will not fall on the mirror (20)

Lawn of (Bedil's) mood, civility of blossom's irrigation (21)
My spring season a goblet of colors and scent of the bloom's brain
(22)

*(1) When saying together we drank wine all my life it sounds
like Bedil converses with the soul about the bliss his mind
felt.*

*(2) Bedil talks about the soul that is there within the body but
is not showing.*

(3) Bamboo filed symbolic for modesty.

*(4) Bedil talks about the many different ways of becoming
modest.*

*(5) Plunder symbolic for chasing worldliness that leads to
shame.*

(6) Dust as a symbol of modesty.

*(7) Bedil claims that every single human has some level of
bliss.*

(8) Bedil considers color's movement as richness of this world.

(9) Bedil says that hesitating to become modest causes grief.

(10) Bedil talks about the struggle when pursuing modesty.

(11) Bedil considers thoughts of the hereafter as wisdom.

(12) Bedil asks the reader to think about own thoughts.

(13) Bedil talks about abandoning the world.

*(14) With henna of my portrayal's hand Bedil symbolizes bliss
that he felt when writing.*

(15) Bedil says abandoning tyranny leads to bliss.

(16) Bedil talks about the struggles of writing about bliss.

*(17) Bedil's modesty prevents him from talking about his
worship.*

(18) Reaching footstep as a symbol of reaching modesty.

(19) Bedil talks about the bliss when forgetting the human.

(20) Bedil says his truth does not show in the mirror.

*(21) Bedil describes his mood as the civility of blossom's
irrigation.*

(22) Bloom as a symbol for the human.

Bedil emphasizes the importance of learning from the past in order
to feel bliss in life.

*If plunder intoxicates life
Mountains will be empty from azure (1)*

*Future of this gathering is nothing but the story of the past (2)
Last night's calamity is asleep until tomorrow (3)*

*Being difficult has closed heart on us (4)
If temper would not drink blood, solved are these riddles (5)*

*Meaning is all dubious, how many more details to the saying? (6)
Mirror of the appearances does not seek an effigy (7)*

*Mystery of the world will not lessen until the hereafter
Fallen on each other are the concealed and the exposed (8)*

*Unity is not worried about the more and the less of the excess (9)
What moisture will lose the fountain from river's dryness? (10)*

*No one can stop the showoff but what can one do?
Like blisters they are excused under the foot (11)*

From your soil to dust, all are just scattering (12)
In the hereafter's sleep there is still delirium of "I" and "We" (13)

Ahead of each step there are one hundred stages of despair (14)
World has a life ready for the left behind (15)

How long grief in the four corners of dreams? (16)
In the heart's corner, one slope twists and there are many deserts
(17)

(Bedil) bliss and grief are complimentary vestiges of existence (18)
We are workers of the color; bliss is the spectacle (19)

- (1) Bedil claims that matters of this world do not desire
plunder, if not the mines of the mountains will empty self
on own.*
- (2) Anyone appreciating the past knows what will happen in
the future.*
- (3) Whatever happens in this world does not affect the soul.*
- (4) A difficult mind is not connected with the heart.*
- (5) Everything becomes apparent when the temper is under
control.*
- (6) Whoever explains the meaning of life in all details is
dreaming.*
- (7) No description can justify the meaning.*
- (8) This world is a mix of the concealed and the exposed.*
- (9) Materials of this world have no meaning to our true self.*
- (10) Earthly matters are only vital to each other.*
- (11) The showoffs are to Bedil like blisters under the foot.*
- (12) At the end what is left from the human is dust.*
- (13) Bedil says the one who thinks the human will be present in
the hereafter hallucinates.*

- (14) Despair is present as long as this world exists.*
(15) Circle of life continues even if there will be despair.
(16) Useless to dream about grief.
(17) In the heart's corner there is no grief because heart according to Bedil is the place of residency for the soul and the soul has no reason to grief.
(18) The intellect can grief or feel bliss, both are available to the mind.
(19) Bedil considers self as the worker of colors symbolic for the mind bursting with bliss.

Bedil discourages believing in bad luck because it will destroy the bestowed bliss.

Existence has taken the bliss out of you, surrounded by bad luck (1)
People forget heart when breathing, endless restlessness (2)

No agony when living in the world of love
The agony that is felt comes from breathing (3)

In the world of love O oblivious there is no time
Time is shorter than you think (4)

Every moment can be that of bliss
Existence has fallen all the way to the hereafter in your bliss (5)

Search until you lose breathe
Like saw one must spill teeth in the struggle (6)

O spot of the hereafter, how long tyranny in knowing self? (7)
Earthly bliss and grief have thrown you outside of the story (8)

You are the eternity, blessed by The Creator (9)

Love makes you restless, butterfly is approaching the fire

What a petty ignoring the truth out of fear (10)

How long one must be unaware of self? (11)

(Bedil) why the fear of knowing self?

Ignoring the bestowed bliss (12)

- (1) Bedil talks about the uselessness of believing in bad luck because to him the one believing in back luck ignores the bestowed bliss.*
- (2) Restless are those who do not know that they have a soul within their body.*
- (3) Bedil ties agony to the human, the heart on the other hand is free of agony because the soul residing within the heart is free of agony.*
- (4) No one should wait too long appreciating the heart symbolized by love because of the momentary nature of life.*
- (5) The one knowing how to tie existence to the hereafter has discovered the endless bliss, which is symbolic for every moment of life becoming that of bliss.*
- (6) Bedil says struggle is required if desiring to discover the truth about bliss.*
- (7) Bedil talks about the extreme struggle when going through life.*
- (8) Earthly matters take one away from the true self.*
- (9) Bedil talks about the soul when telling the reader that you are the eternity.*
- (10) Bedil claims the reason for ignoring the truth is because of fearing something imaginary.*

*(11) Ignoring the truth to Bedil is when one is not familiar with
self.*

*(12) Passion within as a symbol for bliss that according to Bedil
shows when knowing who we are.*

In this below hemistich Bedil uses water to symbolize many topics,
one of them being bliss.

Water becomes restlessness the moment a pearl shows (1)

Water searches for the horseshoe in the fire (2)

Water is the same purity with any color (3)

Water of your blade's edge is colorless dripping people's blood (4)

Talk of the counselor is calamity on the warm heart (5)

Water turns into stone when glass fell into the fire (6)

Bowed stature melted from heart's roar like a wave (7)

Water is a harp to our music's heartbreaking sound

Seeing color's spring season in self

Water is bliss in flower's mood (8)

Body of our surrender is harp of our bliss (9)

When fond of lowness, water becomes a melody (10)

To me anything besides freedom is a trap of sadness (11)

Water is heavy hearted when becoming a pearl (12)

From trust's mirage, I make a heart joyful here

If not water is too far away from mirror and pearl (13)

Modesty of old age has calmed down my fortitude

Water is a melody from this harp's weaknesses (14)

*Who would pass from the bliss acquiring purity?
When making glass, water is stone's heart (15)*

*In this world everyone has feather and wing of a flight (16)
Without knowing water is headband fastener of color's remedy (17)*

*Fountain of the Prophet came to mind; I sweated of shame (18)
Water is shame to the one thirsty of the hereafter's blade (19)*

*As long as you breathe, do not pass on the pure heart
O accused of fortitude, water is a mirror in the grip (20)*

*Where would one find my (Bedil) blood's whereabouts?
On the sword's edge, water's demure is colorless (21)*

- (1) Water as a symbol for the world and pearl as a symbol for the soul.*
- (2) Water searches for the horseshoe symbolic for the human desiring passion.*
- (3) Water is the same purity with any color symbolic for all humans having the same soul within.*
- (4) Water of the blade symbolic for the essence that according to Bedil resides within the human because he considered the soul as the human essence.*
- (5) Bedil claims the one aware of the soul within does not need a counselor.*
- (6) The human does not need a counselor when it comes to matters related to the soul because each human on own can discover it.*

- (7) *Bowed stature symbolic for modesty that gets the mind close to the heart symbolic for the human appreciating the soul.*
- (8) *Flower of bliss symbolic for the human who has discovered the true bliss.*
- (9) *Surrender symbolic for modesty that leads to bliss.*
- (10) *Lowness symbolic for modesty that according to Bedil delivers a soothing melody to the ears.*
- (11) *Trap of sadness symbolic for materials of this world.*
- (12) *Both heavy heart and pearl as symbols for the soul.*
- (13) *Water is too far away from both the mirror and the pearl symbolic for the human not feeling the soul, Bedil says trust is needed if one wishes to make the heart or in other words the soul blissful.*
- (14) *Bedil appreciates modesty that he symbolizes with heart's weakness.*
- (15) *Water becoming stone's heart symbolic for feeling bliss when discovering the hidden purity.*
- (16) *Everyone having feather and wing of flight symbolic for everyone having a soul.*
- (17) *Water is headband fastener of color's remedy symbolic for each mind having a soul within reach.*
- (18) *The mind is ashamed when ignoring the bliss bestowed to it.*
- (19) *Water is shame to the one thirsty of the hereafter's blade because water gives strength when making the blade and the one thirsty for the hereafter's blade should be aware of the essence.*
- (20) *Water is a mirror in the grip symbolic for the truth being at hand.*
- (21) *Water's demure is colorless symbolic for the human essence being invisible.*

Bedil considers fear as a useless phenomenon that destroys the bliss bestowed to all.

*The one living in fear does not remember bliss
Wrinkle of my apron left the china on the shelf of Nisan (1)*

*From oppression's generosity, I am not safe (2)
That wept if it took from my sigh the sorrow (3)*

*Your skill is passion, from image of painlessness stay away (4)
It is this blemish if it merits stealing heart (5)*

*No envy and prejudice if you have a pain in the heart (6)
Make the need of oblivious devotees the pain of faith (7)*

*In this flower-show what use being lost in colors and scents? (8)
For a moment, make solitude the parade of mirrors (9)*

*The one with character is victorious among peers
Height of intoxication is owner of brain to the noses (10)*

*Spark in the stone will not become fire of people's stack (11)
Do not consider solitude as loot from the devotees (12)*

*Has turned pages from the aging firmament's prescription (13)
But from your eyes would learn now the making of the dawn (14)*

*Your eyelashes left the heart behind, you pact with neglect (15)
Your apron has plucked a smile, I demure the delicate (16)*

*Thunder of weakness is oozing from my modesty
Tongue is deaf, the crack of porcelain to self (17)*

With little effort, one can remove the image from stone (18)
However, one cannot find an answer to the image of a forehead
(19)

Spring season is here, heaven is here, beauty is here; bliss is here
If you are unaware of self, forget the hereafter (20)

Do not seek noble esteem from the mediocre (Bedil)
No color of society's steadfastness to the ground level flowers (21)

- (1) Nisan on the Assyrian calendar is the first month of the year; in the Torah it is called the month of the Aviv, referring to the month in which barley is ripe. Wrinkle of the apron symbolic for the bow while worshipping.*
- (2) Bedil points to the fact that no human is safe from oppression.*
- (3) No escape from sorrow.*
- (4) The one absorbed by passion cannot escape from pain.*
- (5) Pain is part of passion that is felt in the heart.*
- (6) Anyone with pain of passion in the heart does not care for envy and prejudice.*
- (7) Oblivious devotees believe in the pain of faith.*
- (8) Useless to get attached to worldliness even if they are scents and colors of the flowers.*
- (9) Moments of solitude help the mind discover parade of mirrors showing signs of the true self.*
- (10) To Bedil those with character are brainy.*
- (11) Spark in the stone symbolic for the soul that will not show in this world symbolized by the spark not burning the stack.*
- (12) One has to discover solitude on own.*

*(13) Firmament's momentary nature shows in the aging of the
body.*

*(14) Anyone can observe the momentary nature of the
firmament by the changes of time.*

(15) The one ignoring heart is negligent.

(16) Worship gets one close to the delicate heart.

(17) Tongue cannot describe modesty.

*(18) Removing image from the stone symbolic for ignoring the
human.*

*(19) Even forgetting the human cannot help the mind find the
answer to the truth.*

*(20) Useless to think about the hereafter if not knowing the
self.*

*(21) Bedil separates the different kinds of humans; to him some
of the humans are humble, symbolized by being the
ground flowers.*

Greed

Bedil relates greed with lack of freedom because to him greed
confines the mind.

*Union with the righteous is cutting loose with both worlds
Seeing friend is not seeing own existence (1)*

*Freedom is glory of wellbeing
Freeing heart from the might of greed and arrogance (2)*

*Flight of the shadow is nowhere else but on the roof of the sun
You getting away from you is relaxation of the righteous (3)*

*Our breathing struggles like a wave in this world
Pulling to the shore the garment of self-breaking (4)*

Flower of our morning desire is breathless (5)
Is not under the feet of despair's cold breath (6)

On anything you open eyes consider it as gone (7)
Story of seeing is a world of listening (8)

Until the greed of water and seed would not entrap you (9)
Like Phoenix it is all about crawling to the fulfillment's hilltop (10)

If greed visits the gathering of the serene
Like the bad timing, it will be the cutting of the rooster's head (11)

Tonight as much as candle of sigh is talking uselessly (12)
My chore like the bandage stings lips until the morning (13)

Relaxation is not in our path except death
Pulsation is the warming up of breathing's melody (14)

Like a candle we knock at the prosperity's door
From our eyes, it is the dropping of these tears

Where is effort of walk and where is manner of the hereafter? (15)
(Bedil) it is about cutting this path with breath's blade (16)

- (1) *Bedil considers those who are not attached to worldliness
as the righteous.*
- (2) *Bedil considers those who are not greedy as the free.*
- (3) *Bedil considers the righteous as those who fly on the roof
of the sun.*
- (4) *Shattering the self as a symbol for modesty that Bedil
desires to achieve.*
- (5) *Bedil's desires resemble something imaginary as is a
breathless flower.*

- (6) *Bedil's desires are not that of despair.*
- (7) *On anything you open eyes consider them as gone
symbolic for the momentary nature of this world and all
that is related to this world.*
- (8) *Listening to the story of the world is how one becomes
aware of the momentary nature of it.*
- (9) *Water and seed symbols of worldliness.*
- (10) *A fulfilled life when not seeking worldliness.*
- (11) *Bedil considers his companions as those who are not
greedy.*
- (12) *Candle of sigh is talking uselessly symbolic for Bedil
considering his writings as useless because nothing
changes in this world.*
- (13) *Even if they are useless Bedil continues to write what he
wants to say.*
- (14) *Breathing has a melody if one is aware of the heart's
pulsation.*
- (15) *Manner of the hereafter as a symbol of appreciating the
end.*
- (16) *Breathing makes one aware of the end.*

Bedil admits that greed is part of the mind and is there as long as
the human breathes.

*Without civility there is no bliss
One cannot improve self without self-restrain*

*Ignoring matters of this world is a gain
Do learn, no need for a mirror*

*Greed is there with the human
Intoxication shows to the fulfilled eyes (1)*

Unity of beauty and passion
Until it is not tight from both sides, there is no sound in the string
(2)

Stiffness of the heart is a stone on the path of freedom (3)
As long as string has a knot, its sound is sore (4)

Waiting for the hereafter to show
Candle burning until the end (5)

Neglect is part of the human story
No one is conscious anywhere there is this story (6)

As much as possible one must be aware of own end
A mirror is not needed when gazing at the footstep's image (7)

Sightseeing of this world is free of charge but for what use?
All of these colors showing on a wall (8)

Modesty heated our weep (9)
Eyelashes on the apron (10)

As a human we are all hopeless
If heart is our spot then there is no weight on us (11)

How can one (Bedil) challenge infamy?
Like dawn our shirt has no collar (12)

(1) Bedil relates fulfillment to the getting away from the
greed.

(2) Life has a meaning when there is unity of beauty and
passion.

- (3) *Stiffness of the heart symbolic for a mean character that results in losing freedom.*
- (4) *A knot on the path of a musical instrument symbolic for a mean character.*
- (5) *Candle burning until the end symbolic for a life filled with passion until the hereafter shows.*
- (6) *Bedil considers neglect as part of the human story and considers those who are negligent as the unconscious.*
- (7) *Modesty creates awareness and appreciation of the hereafter in the mind.*
- (8) *All we see in this world are just images on a wall.*
- (9) *Modesty heats the mind with passion.*
- (10) *Eyelashes on the apron symbolic for worship.*
- (11) *The one aware of the soul in the heart is not worried about worldliness.*
- (12) *Bedil says that he has conveyed in the form of his writings all what he has in his mind.*

Bedil's scholarly views of the hereafter

Bedil has a mystical view of the world, all his writings reflect the mind of a person who is capable of imagining matters that are not physically related to this time bound world, the hereafter being one of the themes.

Image of what I say is incredibly fanciful (1)

Amazement is the mirror holder of my work's front and back (2)

As a gaze in the home of the eye's fancying I have fallen (3)

Consider shadow of eyelashes my door and walls (4)

Florists of color are those who spill the blood of desires (5)

My flower garden's nightingale flaps wings of amazement

My efforts like Espand lamenting while flying (6)

That my beak opens up from melting of the wings (7)

Like sparks of fear, we are goods in the time's store (8)

Pulling of prosperous apron is the warmth of our bazar (9)

Candles of this gathering burn when opening eyes (10)

People are amazed seeing the blessings of our misfortune (11)

With all the despair truth of prosperity is in losing of the self (12)

While asleep until where would slip my awake eye? (13)

We are droplets but the wave of generosity's ocean

Has an embrace that eases our difficulty (14)

(Bedil) Parting from existence is pleasing with the hope of the hereafter (15)

Alas from the day when that spot would not be our burden (16)

- (1) Bedil makes the point that his writings are unusual.*
- (2) Bedil talks about the amazement he felt when writing about the invisible that he symbolizes as the backside of the mirror.*
- (3) Bedil gazing at something that fancies his eyes.*
- (4) Shadow of eyelashes is Bedil's door because he writes about matters that are not related to this world.*
- (5) Florists of color are those who spill the blood of desires symbolic for writing about matters unrelated to this world because in this world no one can become the florist of colors and no one can spill the blood of desires even if both of these actions sound reasonable to the mind.*
- (6) There is an audible clicking noise when burning the seeds of Espan that Bedil mentions to symbolize his state of mind being as someone whose efforts are flying.*
- (7) Bedil claims his writings represent what he feels when his efforts are flying.*
- (8) We fear for no use when not realizing the passing of time.*
- (9) Worship takes away fear from the mind.*
- (10) Candles of this gathering burn when opening eyes symbolic for a gathering of the passionate.*
- (11) Blessings of our misfortune because it is our misfortune to be in this world and at the same time we are blessed because eventually we will return to the hereafter.*
- (12) Prosperity shows when the mind forgets this world.*
- (13) While asleep we can dream about the hereafter.*
- (14) Bedil claims that the soul is there to ease the life of the human.*
- (15) Anyone aware of the hereafter is not worried about the passing of time symbolic for not worrying about existence.*

(16) A wasted life if the hereafter is not in the mind at all times.

The following are some of the topics coming to mind when reading a few of Bedil's mystical views on the hereafter.

Creed

Bedil describes worship as the circling of the essence around The Creator.

*From this garden, I read the lesson of seeing
This many mirrors, I am astonished (1)*

*Stone of this mountain is nothing more than a dream (2)
From modesty, I am that fire in the apron*

*Our fear has made a world homeless (3)
I am the wrinkle seller of possibility's desert*

*We are open chest of fortitude
Anyone who opens eyes on You, I am their eyelashes (4)*

*When breathing, the mirror of our whereabouts' dust is lost (5)
I am the sigh of the amazed stroll's weakness*

*Except nakedness, there is no other dress for us to wear (6)
We are naked until we do not close eyes on ourselves (7)*

*Because of shame I am hiding like the sound in self
Each breath one must be in vein of self-seeing infamy*

*The fistful of soil that we are is the spot of fearing two worlds (8)
What do you ask about deer's stampede; I am a desert*

Without circling around His demure, our self-losing is of no use (9)
We must circle the essence around Him (10)

In the spot of His eyebrow's negligence, we pull wrinkle (11)
It is a lifelong we are painter of the spring season's bookshelf (12)

A dot from our modesty's destiny did not illuminate
We will settle eyes of sacrifice on the forehead (13)

Anyone who wants to pull disbelief from our existence
We are the heading of an unwritten letter without subject (14)

I have chosen modesty but in this spot of learning
I am the collar of anyone who falls in the thought of the hereafter
(15)

Like breathe (Bedil) we are a sign-less breeze of colors (16)
Colors have a flight as long as we flap wings (17)

- (1) Bedil considers this world as a mirror of learning.*
- (2) This world to Bedil is a dream because it does not last.*
- (3) Bedil believed that fear is the reason why people do not consider the hereafter as the true home.*
- (4) Bedil shows respect to all faiths when saying that he is the eyelash of the one who open eyes of worship to The Creator.*
- (5) Bedil says that our truth's whereabouts is lost as long as we breathe because the human who is breathing hides our truth.*
- (6) Except nakedness there is no other dress for us to wear symbolic for our truth not needing a dress, all that our truth has is the naked human as covering.*

- (7) *We are naked until we do not close eyes on ourselves
because the only way we can see self as covered is when
we see self as the soul within the naked body.*
- (8) *Bedil considers the human as a fistful of soil who fears
both worlds.*
- (9) *Bedil thinks it is useless to think of self as a soul without
having The Creator in mind.*
- (10) *The essence symbolic for the soul according to Bedil
constantly worships The Creator symbolized by circling
around Him.*
- (11) *We pull wrinkle in the spot of His eyebrow's negligence
maybe symbolic for worrying about the passing of time
that Bedil considers as negligence.*
- (12) *Bedil says that it is a lifelong that he has written about this
world's beauties.*
- (13) *Eye of sacrifice on the forehead symbolic for worship.*
- (14) *Bedil compares disbelief to the heading of an unwritten
letter without a subject.*
- (15) *Bedil says that his modesty prevents him from talking
about what he feels but when encountering someone who
has the hereafter in mind he has no other choice than
expressing the feel.*
- (16) *Bedil considers self as the breeze of a sign-less color.*
- (17) *Flapping wings symbolic for passion that gives a breeze to
the colors.*

In this below hemistich Bedil makes reference to the short time it takes to transition from this existence to the hereafter.

*Which gathering is it if there is no wine here? (1)
Lasso of unity is around the goblet here (2)*

*Like goblet in the gathering of the drunks
From wave of wine my hook is on the throat here (3)*

*Two worlds slept in salt from my fog (4)
Still to me intoxication's salt is unfinished here (5)*

*I do not care if I am without means
Bad luck is my slave here (6)*

*Do not gaze at my wing flapping (7)
That my hunter is the seeing of the trap's eye here (8)*

*I and tavern of seeing that in that place (9)
The moment eyelashes open it is the goblet's line here (10)*

*Heart does not harvest luminosity from existence (11)
Breathing is dusk in the land of mirrors here (12)*

*World is the prison of despair (13)
But is journey of the roof the moment you come out of self here (14)*

*In this gathering by the order of surrender's divine law (15)
Breathing is forbidden like wine here (16)*

*No sophistication to the mood of the people here (17)
As much as harvest is green it is raw here (18)*

*Captivity is our freedom's aileron (19)
To our trap's ring stone, hunter is the engraved name here (20)*

*No effort from the existence to the hereafter (21)
It is half a step from the eyelashes to the eyelashes here (22)*

With neglect we are far from the friends (23)
That in this place there is a message until His union arrives here (24)

From (Bedil) do not seek fortitude of arrogance (25)
Like wave this feeble is the flank of a stroll here (26)

- (1) Lack of wine symbolic for lack of passion.*
- (2) Unity of the mind and the soul happens with devotion.*
- (3) Devotion gets the message out from the mouth.*
- (4) Salt as a symbol of weep and fog as a symbol of the human, Bedil says weep symbolic for passion takes away the worry of both words.*
- (5) Although Bedil is not worried about both words still he believes in collecting more passion in this world.*
- (6) Bad luck being the slave or in other words Bedil claims that he is not worried about bad luck.*
- (7) Wing flapping symbolic for devotion.*
- (8) Seeing trap's eye symbolic for seeing devotion.*
- (9) Tavern of seeing symbolic for devotion.*
- (10) Bedil talks about goblet's line to symbolize the various levels of devotion.*
- (11) Bedil says that the soul is not getting anything from this existence.*
- (12) As long as the human breathes the truth is hidden in the mirror.*
- (13) Bedil talks about despair that no human can get away from.*
- (14) Ignoring the human is how one can get away from the despair of the mind.*
- (15) Surrender symbolic for modesty.*

(16) Breathing and wine are forbidden symbolic for the modest not worrying about the passion that is related to the human.

(17) Bedil complains about the moody people.

(18) Bedil claims that moody people are immature maybe because infants are moody.

(19) Bedil talks about the soul being captive within the human preventing it to fly.

(20) Bedil lived in the 17th century when people engraved their names on a ring as their signature; in this section Bedil says that the name, symbolic for the human has no meaning to the true self.

(21) Bedil considers life as something short and effortless meaning life is momentary and will pass no matter if one makes effort during the journey or not.

(22) Bedil symbolizes the human body's death as the closing of the eyelashes and the shortness of life as the time it takes for the eyelashes to get together.

(23) Bedil considers those who neglect as those who are far from where he is.

(24) Bedil explains that he considers this world as a message from The Creator.

(25) Bedil says one cannot expect him to become arrogant about anything.

(26) Bedil believed that the arrogant do not know how to enjoy life symbolized by a stroll.

In this below section Bedil has a conversation with The Creator.

The light of Your blade is in rush (1)

I am ready for Your blade (2)

*We all want to see You
We are Your sign in this world (3)*

*Humans are the dew on the narcissus
Dew is flower's weep (4)*

*I melt when thinking of You
I am ashamed that I cannot do more for You*

*Losing self is a gain
Without self we fly (5)*

*Whatever we are is just a dream
We come out when the dream is over (6)*

*The hereafter takes us to the true existence (7)
This existence is a mirage (8)*

*I went out that much from self that He came
My losing self, showed me the splendor*

*My melting comes from the highest love
I am melting when thinking of You*

*Cannot feel You here
Waiting to get out of this desert to feel You (9)*

*Life passes without us knowing who we are
We would know if we lose self (10)*

*We think we know but we do not
(Bedil) my not knowing has written books (11)*

- (1) *Bedil talks about the shortness of time that we got in this world.*
- (2) *Bedil is not worried about the shortness of time.*
- (3) *Bedil gives a high status to the humans considering them as a sign of The Creator.*
- (4) *Dew is flower's weep symbolic for the human as the dew and flower as the soul.*
- (5) *Without self we fly symbolic for the soul being able to fly if not within the human.*
- (6) *Dream is over when the human stops breathing.*
- (7) *Bedil combines the hereafter with existence because the hereafter is true existence to the soul.*
- (8) *The past existence was a mirage until the hereafter showed and took the soul back to the existence that is the hereafter.*
- (9) *Desert as a symbol of this world.*
- (10) *We know who we are when we ignore the human.*
- (11) *Bedil makes the point that all of his writings are about not knowing without revealing the not knowing of what.*

To Bedil true devotees are those who consider the hereafter as a place of comfort.

*How long do you brag, surrender and be modest
Civility bestows you with honor, a pearl in the ocean*

*Arrogant cannot taste prosperity
Tumbling from the throne (1)*

*A wave is not hidden
Restlessness showing on your face*

*Devotees seek comfort in the hereafter
Our restless flame departed from self the moment it sat (2)*

*Those captive by the firmament grasp the soul
Pain became pure when seeing the truth (3)*

*My body gloomy on the path of hope (4)
This fog sat when lacking cane (5)*

*Palm trees of this flower garden are all candles (6)
Anyone who tonight raised a body sat until tomorrow (7)*

*While pleading for matters one cannot collect honor (8)
Grace sat the moment hand of need elevated (9)*

*We spend life searching for self but for what use?
Our existence sat in the day of Phoenix's fame (10)*

*In the death cloth is your tying of the hereafter's pilgrim garb (11)
If you sit, your temptation will not sit (12)*

*(Bedil) from light of desiring Him I am on fire head to toe (13)
Is fiery anyone who sat next to I the lovesick*

*(1) Bedil gives high status to the humans symbolizing it with
being seated on the throne; Bedil claims the arrogant
stumble from the throne that they have been given by The
Creator.*

*(2) Bedil claims that the hereafter gives comfort, symbolized
by the restless flame becoming tranquil or in other words
the flame turning into ash, which to Bedil is a symbol for
modesty.*

- (3) *In many of his writings Bedil considers a heart that is not in pain as a useless organ, in this section he talks about the pure pain caused by awareness of the truth; Bedil symbolizes heart's pain as the pain that one feels when in love.*
- (4) *Body is gloomy on the path of hope because the human body does not matter when hope has established self in the mind.*
- (5) *This fog sat when lacking cane symbolic for the human finding peace when hope symbolized by the cane establishes self in the mind.*
- (6) *Imagine a flower garden where palm trees are candles, Bedil felt as if living in such a place.*
- (7) *Bedil claims that his companions are at peace.*
- (8) *Bedil says those who chase worldliness are not honorable.*
- (9) *Hand of need elevated symbolic for begging that takes the human away from grace.*
- (10) *Bedil asks why searching for the self when knowing that the true self is within.*
- (11) *Bedil says true pilgrimage starts with the death of the human.*
- (12) *Bedil says contentment takes away temptations from the mind.*
- (13) *Bedil says desiring the blessings of God have given him light.*

In this below hemistich Bedil talks about a sign-less beauty symbolic for The Creator.

*When prosperity arrives, do not seek reason or help
Seek a step from the blister (1)*

Desiring water and clay; open the door of passion (2)
Seek modesty of worship's hand

Where is threshold that you bypassed this and that?
Like gaze of regret, seek all matters while facing back (3)

If you pass on the shield, you are equal to the shadow (4)
To cure stubbornness seek vapor from modesty's forehead (5)

To the lust do not sell that much fame and pomp (6)
Like fog of the dawn count a breathe and seek air (7)

From arrogance and boast people are ashamed of modesty (8)
You desiring status, seek safety from osprey's shattered feather (9)

Heart if a bit bloodies, from being less what else would add? (10)
If you infuriate, send it to the hereafter and seek punishment (11)

Sole of our bridal chamber when entering thinks of our trap (12)
Following our forehead's desire, seek Henna when searching for
color (13)

Riddle of the sign-less beauty is hidden in your mirror's fog (14)
A breathe to test the polish and seek clarity from inside (15)

Your desire is this much that from meaning you take a sign
If gaze does not reach you, seek bow to God in dreams (16)

How happy when you abandon cause, you arrived to certainty (17)
From truth whatever you seek in the manner of (Bedil) (18)

(1) Bedil talks about the effort needed to achieve prosperity
without going into the details of prosperity.

- (2) *Water and clay as symbols for the human, to Bedil passion gets the truth out of the human.*
- (3) *The one not worshipping will regret it when looking back to the past life.*
- (4) *Shield as a symbol for giving up on worldliness.*
- (5) *Bedil considers those seeking worldliness as stubborn.*
- (6) *Fame and pomp are the result of seeking lust.*
- (7) *Counting breathing or in other words being aware of the passing time cures the illness of seeking lust.*
- (8) *The arrogant are ashamed of modesty.*
- (9) *Shattered feather as a symbol for modesty that disappears when seeking rank.*
- (10) *Bedil claims that heart seeks modesty, symbolized by seeking less.*
- (11) *Bedil proposes sending the feel of anger to the hereafter or in other words get hate out of the mind.*
- (12) *This world can be a trap.*
- (13) *Forehead desires is to bow and worship.*
- (14) *Sign less beauty as a symbol for The Creator because God is not visible in this world.*
- (15) *Even if the soul and The Creator are not visible in this world still Bedil believed that a pure heart can solve the riddle of existence.*
- (16) *Even if we cannot see The Creator, still we can feel passion while worshipping God.*
- (17) *Bedil claims that abandoning the desire to uncover the reason for existence strengthens faith.*
- (18) *Bedil defines his purpose as the one seeking the truth.*

In this below hemistich Bedil talks about the difficulty discussing creed and God.

*As long as I have passion
Weep will not stop*

*I lived a lifelong oblivious from the grace of the silent lips (1)
Melody of eternity's bliss is music without tune (2)*

*With all the fear at the end we are dust and that is all (3)
Weep in the remark of flowing also has a crippled excuse (4)*

*From pearl each bit of the ocean is blame hauler of despair (5)
Anyone who relaxes in this place, made me gloomy (6)*

*Modesty became my path and journey
Fortitude of walk in each step had one hundred miles (7)*

*We reap wave of grace from essence of His blade's harshness (8)
Bloom of His forehead's wrinkle has a color from the smile (9)*

*Effort of existence cannot take me out of the hereafter (10)
My fire anywhere hits a flame had a spot in the rock (11)*

*Hope separation gives me justice if there is no union (12)
I am candle of an image that from my burning also had shame (13)*

*Boil of tulip and flower is not without spell of spring season
As much as we turned color, He had magic (14)*

*Igniting put to sleep the candle in the heart's spot and departed
Blame of polish had much shame of rust (15)*

*Forehead of the sun does not reflect image of a ray
Others will also be Him but from name of (Bedil) had shame (16)*

- (1) *Grace of silent lips could be symbolic for reflecting about life.*
- (2) *Eternity to Bedil is bliss from a different dimension symbolized by music without tune.*
- (3) *Bedil makes the point that humans have come from dust and will turn back into it.*
- (4) *Weep as a symbol of passion that dust, which is a symbol for the modest human, is capable of experiencing.*
- (5) *Pearl as a symbol of the human who is aware of the soul causing the mind to feel despair if not aware of the true self.*
- (6) *Bedil talks about the struggle that is needed when pursuing the truth.*
- (7) *When modest each step feels like one hundred miles.*
- (8) *Bedil says that God's harshness is bliss.*
- (9) *Bedil portrays God when talking about something that does not exist in this world as is the bloom of forehead's wrinkle having a color from the smile.*
- (10) *Bedil says that he has the hereafter in mind as long as his mind lives.*
- (11) *Rock as a symbol for the human.*
- (12) *To Bedil life without union is meaningless.*
- (13) *Bedil describes his passion as candle of an image that had shame of burning with burning as a symbol of passion.*
- (14) *Bedil says we are the result of God's magic.*
- (15) *Polishing the mind because to Bedil an unpolished mind is a reason for shame.*
- (16) *Bedil talks a lot about God in this hemistich, still at the end he says that he is ashamed talking about God because no one can describe God. Bedil symbolizes the difficulty of talking about God as the challenge on how to describe the*

*sun whose forehead is not capable of reflecting the image
of a ray.*

Bedil claims that after the human body's death he will continue to
recite God's grace.

*I am riding the light of life; no return to my harness (1)
But saying Your name will turn my tongue (2)*

*Delighted by the hereafter, I have quality of modesty (3)
Under your feet, you will find me (4)*

*If desiring You takes away my endurance's purity
Color's flight will empty my bone from the marrow (5)*

*Even in death, I will not close lips reciting Your grace (6)
Pause will not stop my flowing poems (7)*

*I am selling fog in an imaginary bazar (8)
Not that closing eyes would put a plank on my store (9)*

*With wisdom, one cannot find the claim (10)
However, breaking of heart would string my bow (11)*

*Do not ask O poverty because I am surrendered by bread's hardship
(12)*

Earth how many times would lay my sky under the feet? (13)

*What do you ask about prosperity of my deprived effort? (14)
Sweat outside of this ocean does not seek my shore (15)*

*From heart's pain in this desert, I have no hope (16)
Bell moaned and put fire on the merchandize of my caravan (17)*

To whom do I complain about the tyranny of my heavy heart? (18)

There is no listening on that shoulder that carries my sob

Ignoring signs of grace has also its time (19)

Not that squander would disgrace my daily provider (20)

One night like candle, I started talking about melting of love

Absorbing, from lips of each limb kissed my mouth (21)

I am a compassionate traveler of modesty's valley

Heart from becoming mirror finally took my leash (22)

By the insistence of the mouth, I have written some words

*Except a person of the hereafter (Bedil) who would understand my
language? (23)*

(1) *Bedil points to the fact that one cannot turn back the past
time.*

(2) *Bedil appreciates the passing of time because the passing
of time gets us to the hereafter.*

(3) *Bedil found modesty by appreciating the hereafter.*

(4) *Being under the feet as a symbol for modesty.*

(5) *Desiring The Creator makes Bedil feel as if the flight of
colors is emptying his bone from marrow.*

(6) *Bedil says that after death, which is symbolic for the
hereafter he will not close lips reciting grace of The Creator
because he believed that as a soul after the human body's
death he will continue to recite the grace of God.*

(7) *Bedil considers human body's death as a pause.*

(8) *Selling fog in an imaginary bazar as a symbol for talking
about the hereafter, which to the mind is an imaginary
place or existence.*

(9) *Bedil was able to imagine the hereafter when closing eyes.*

- (10) *Bedil says that his intellect is not capable of knowing how it is when transitioning into the hereafter.*
- (11) *However with modesty's help one can imagine how it is when the hereafter shows.*
- (12) *Bedil complains about the necessity to go after worldliness.*
- (13) *Observing matters of this world left Bedil no other choice but to become modest.*
- (14) *Bedil claims that he received prosperity from his destitute effort.*
- (15) *Effort outside of this world to Bedil is unreal.*
- (16) *Bedil says that there is no hope that the soul would show in this world.*
- (17) *The soul will not show while in this world however according to Bedil a passionate mind has the promise to see a sign of it.*
- (18) *Bedil has written thousands of hemistiches and still says that he cannot convey all that he feels in his heart.*
- (19) *Bedil admits that there were times when he ignored the bestowed grace.*
- (20) *Ignoring grace happens when the mind is preoccupied with lavishness.*
- (21) *Bedil describes how it feels when talking about love, as if lips of each limb kiss his mouth.*
- (22) *Bedil claims that letting the heart control the behavior leads to modesty.*
- (23) *Bedil makes the point that not everyone appreciates his writings; he considers the one who values the hereafter as the one who figures out his writings.*

Bedil points out to the findings that the mind experiences while dreaming about The Creator.

Do not seek courage of harming someone from me (1)
Not enough that breathing brought me to the door (2)

I am the breathless caravan of mirage's wave (3)
Many hereafters away from I is the sound of the bell (4)

I died with the restrain of breathe and did not open lips (5)
Until justice did not take the judge from me (6)

It is a lifelong that I am two in this gathering from weakness (7)
From I deliver an ankle-ring to the housefly (8)

Spirit will not ornament the meddling brain (9)
Essence of the mirror is broken on my face (10)

Coward's feather I hissed from this garden of despair (11)
Do not lay straw on the eye of hope for me (12)

When dreaming about You there are findings (13)
If not, nothing can we find after us (14)

Color of intimacy's mirror did not flourish
Cage finally became satisfied with my split heart (15)

No one should seat us on his path (16)
(Bedil) accept this plea from me

(1) Bedil requests the evil not to read his writings.

(2) Breathing as a symbol for the human that according to
Bedil is the reason we are here.

(3) Bedil describes his life as the breathless caravan of
mirage's wave.

- (4) *The bell of Bedil's breathless caravan is many hereafters
away symbolic for the unknowns of the hereafter.*
- (5) *Restrain of talk helped Bedil get away from matters of this
world.*
- (6) *Bedil will continue to restrain his talk until in the hereafter.*
- (7) *Weakness as a symbol of modesty that separates the heart
from the brain.*
- (8) *Bedil is not tied to matters of this world that he symbolizes
as the ankle ring of the housefly.*
- (9) *Bedil believes that his brain will never be able to
appreciate the soul.*
- (10) *Essence of the mirror is not visible symbolic for the invisible
soul.*
- (11) *Bedil says the reason for him writing is to expose the
cowards.*
- (12) *Bedil considers matters of this world as hopeless.*
- (13) *Bedil believes that there are findings when dreaming about
The Creator.*
- (14) *Without The Creator there will be nothing after us, or in
other words without The Creator we will only be a human
without a soul.*
- (15) *Cage as a symbol for the human that finally became
satisfied when the mind discovers the heart.*
- (16) *Bedil does not want to be on the path, without explaining
which path he is referring to, he may be talking about this
existence.*

Bedil ties the hereafter to the belief in The Creator; one cannot be
without the other.

Monastery and temple our excuse (1)
Excuse took us away from Your threshold (2)

*As much as in the heart we disheartened
The tease of our melody became a cord (3)*

*We have talk of a beauty's curl
Who would understand the tongue of our comb? (4)*

*We showed and did not appear (5)
There is no mirror in our epoch (6)*

*Color's flame when showed, did not stay (7)
Our flight is our blaze (8)*

*We are wrapped in shame
Melting from the first breath*

*Like dawn we are in despair
Our leash is a cold breathe (9)*

*We are inhabitants of a colorful curtain
Our nest has wings and feathers*

*Corner of the heart I have taken from the world (10)
Like a bow in self is my home (11)*

*Even in the hereafter, one cannot forsake self (12)
In the ocean submerged our shore*

*Become footstep's image to find me (13)
From this door there is a path to my home (14)*

*(Bedil) do not ask about worry's sleep
We do not have anything but our own legend (15)*

- (1) *With monastery and temple our excuse Bedil talks about visiting the places of worship begging forgiveness for the past sins, and then when coming out of the places of worship sin again and again.*
- (2) *Threshold as a symbol of worship, Bedil claims that going again and again to the places of worship begging forgiveness for the same sins takes one away from worship because repeating the same sin is a sign of not knowing the meaning of the worship.*
- (3) *Anyone who listens to the heartbeat can become aware when the heart is disheartened.*
- (4) *Bedil says he writes about something special and wonders if anyone appreciates his writings.*
- (5) *Bedil says he talks about the soul but the soul is not showing.*
- (6) *While in this world there are no mirrors that can show the soul.*
- (7) *Color's flame could be a symbol of passion that showed up but did not stay.*
- (8) *Passion makes Bedil feel as if flying.*
- (9) *Leash is the cold breathe symbolic for the brain being responsible for the despair felt in the mind.*
- (10) *Bedil says his heart is separated from this world.*
- (11) *Bedil says that his truth is within him.*
- (12) *According to Bedil we are the same here as we will be in the hereafter.*
- (13) *Footstep's image as a symbol of modesty that Bedil wants the reader to appreciate if desiring to meet him.*
- (14) *This door as a symbol of this world that has no path to Bedil's home.*
- (15) *Bedil says that each one is responsible for own behavior.*

Faith is a delicate topic, while discussing life and the hereafter Bedil had no other choice but to touch on faith.

O Sky how much longer this rebellion? (1)
One should not separate this much from the soil (2)

O candle do not be tricked by the ornaments of celebration (3)
That one neck is not worth many head cuttings (4)

Better that plead of the root will be in the soil of the hereafter (5)
To the color of morning in this place there is glowing (6)

One night from losing self, I glanced at that unfaithful (7)
Now my eyes like a dead candle are heated from not seeing (8)

I am amazed by the existence's colorlessness (9)
Silently listening with an intoxicated heart

Union is unfound in this world no matter how much effort
What would we do O Lord when we reach you? (10)

You are a worn out dust, O oblivious be ashamed (11)
How much longer the useless running around? (12)

I had a deep desire to write
I tied the letter of flapping in blood to the wings of a wave (13)

Like my weep, weakness does not let go of me (14)
Nevertheless, even with slipping I will pray and seek (15)

I am a spark, I am a flame, I am a color, O Lord which bird I am?
That the shattering of my wings reads the spell of flying

*From shame of His intoxicated narcissus, I sweat
That head to toe I became a tavern from gathering glasses*

*What do you ask about (Bedil's) gloomy heart?
That this one drip of blood misses the trickling (16)*

- (1) Sky could be a symbol for the arrogant who believes to be
higher than others.*
- (2) The arrogant is separated from others as it becomes
obvious when seeing them having many companions
during their time of power and none afterwards.*
- (3) Bedil suggests not forgetting the truth when achieving
heights.*
- (4) Modesty as a cure to arrogance.*
- (5) According to Bedil humans are lucky because they own
something that is originated from the hereafter.*
- (6) The hereafter is a place of light.*
- (7) Bedil observes the unfaithful.*
- (8) Bedil detects lack of passion when observing the
unfaithful.*
- (9) Bedil considers existence as colorless because to him this
world is colorless.*
- (10) Bedil wonders how it will be when encountering The
Creator in the hereafter.*
- (11) Shame to the one unaware of modesty.*
- (12) Useless running around when unaware of modesty.*
- (13) Bedil describes his writings as tying the letter of flapping in
blood to the wings of a wave.*
- (14) Modesty is not letting go of Bedil.*
- (15) Modesty helps Bedil meditate and seek The Creator.*
- (16) Bedil's heart seeking trickling symbolic for him seeking
passion.*

Bedil claims those who worship live in a state of mind that makes them get close to The Creator.

*If this way our bits boast from worshipping You
Our head to toe will spread shadows on our head (1)*

*We are asleep breathless in the hereafter's spot of tyranny (2)
Compose the dawn from our nights*

*Our effort is busy with the journey of collar and that is all (3)
Except this vortex, there is no wave in our ocean (4)*

*On our body one can stich nothing but freedom
If not spikes will show like cypress tree from our body (5)*

*Story of flower's scent without listening one must listen (6)
O lust do move your body, bloom's tongue is our composition (7)*

*We boil a color from the flower garden of colorlessness (8)
In this tavern, fairy takes-out wine from our bottle (9)*

*Beloved in the arms, Kaba and monastery in mind (10)
Till where has gone from self our careless desire? (11)*

*Expecting effort of fortitude from the fools; how foolish (12)
Anyone who started, to a slip hit our foot (13)*

*Clean the heart and take out the mind from the moods (14)
Polishing the mirror is fulfillment in our desert (15)*

*Six sides of possibility's melody filled from our denial (16)
Going out of self, till where would empty our place from self? (17)*

For a moment (Bedil) one must compel a head in need of a pocket

(18)

No one except the devotee is in the tent of our beloved (19)

- (1) Worship makes one feel as if head to toe is a shadow on the head.*
- (2) This world to Bedil is the hereafter's spot of tyranny maybe because he felt that there cannot be any tyranny in the hereafter.*
- (3) All Bedil is doing is worship symbolized by the effort of collar.*
- (4) Nothing is more important to Bedil than worship.*
- (5) All one will see when hearing Bedil is freedom.*
- (6) One must be aware of the nature's beauties symbolized by the story of flower's scent.*
- (7) Bedil says his stories originate from bloom's tongue.*
- (8) Garden of colorlessness as a symbol of this world that Bedil has managed to boil a color from.*
- (9) Fairy takes-out wine from our bottle symbolic for the mind experiencing passion.*
- (10) Beloved in the arms, Kaba and monastery in mind symbolic for worship.*
- (11) Worship is when one is gone from self.*
- (12) Bedil describes those who do not show fortitude as fools.*
- (13) Useless to expect fortitude from the fools.*
- (14) The moody person has a filthy heart.*
- (15) Clean heart is the fulfillment of our obligation.*
- (16) Ignoring the human opens the doors of possibilities.*
- (17) Ignoring matters related to the human takes out worldliness from the mind.*
- (18) Head in need of pocket symbolic for worship.*

*(19) The devotees reside in the place where The Creator wants
them to live.*

The inner drive

To Bedil a sense coming from within is like a flower's scent, he encourages the mind to absorb hunches with each breathe.

*Nothing new has our rosary and cross (1)
Starting point runs on the line of our compass (2)*

*We are worshippers while reflecting Your grace
Sigh is selling fracture of porcelain in your mountainside (3)*

*Our effort is restless like candle seeking the hereafter
Until feather has a color, we talk on our own (4)*

*If all became velvet, the sleep of the spring season is moist here (5)
Shadow of a flower is a feather in our flower field (6)*

*When eyes got rid of hesitation, we fly and that is all (7)
Like dawn, how long dew would be our cage carrier? (8)*

*Scent of the flower is ready for you, if you understand (9)
Do not hesitate, sniff it with each breathe (10)*

*We are a dust particle; shame to hallucinate (11)
A little of everything laughs at our insignificance (12)*

*The fame of our infamy not hidden like the dawn (13)
Flowers showing on our hat (14)*

From first day, we are the foundation of heart's edifice (15)

It is harvesting devotee's hair from the shadow of our wall (16)

Despair of old age cut hope of life from us (17)

We bowed so much that our pack fell from our head (18)

Like reflection, water of worry did not leave our foundation (19)

You would think the grip of our builder was trembling (20)

In the narrow passage of each line (Bedil), one must lose self (21)

Our scroll shut on the messenger's head in the alleys (22)

(1) *Bedil talks about the various faiths when talking about rosary and cross.*

(2) *Bedil says all faiths have the same starting point.*

(3) *Fracture of porcelain as a symbol for modesty that Bedil considers as his writings when talking about The Creator.*

(4) *Bedil will continue to write as long as he has passion.*

(5) *Sleep of the spring season is moist symbolic for passion.*

(6) *Bedil talks about the struggle he is going through when writing.*

(7) *Bedil encourages absorbing the inner drive.*

(8) *Dew as a symbol for the human that is the cage of our truth.*

(9) *Scent of a flower symbolic for the inner drive that is there at all times, as long as there is awareness in the mind.*

(10) *Bedil suggests appreciating or in order words absorbing the inner drive with each breathe.*

(11) *Bedil says anyone who sees self as more than a dust particle hallucinates.*

(12) *The human is insignificant.*

(13) *Bedil has nothing to hide.*

(14) *Bedil portrays in his writings the various colors of flowers.*

- (15) *Soul resides in the heart from day one.*
(16) *Devotees are aware where the soul resides.*
(17) *Despair of old age cut hope of life symbolic for becoming
aware of death.*
(18) *Bowing as a symbol of either modesty or respect that gets
rid of attachment to worldliness.*
(19) *Humans cannot get away from worry.*
(20) *Human foundation built on trembling symbolic of worry
that is not going away.*
(21) *Narrow passage of each line symbolic for Bedil's writings
that are there to help the mind forget the human.*
(22) *Our scroll has shut on the messenger's head in the alleys
symbolic for losing self when worshipping.*

Bedil claims his writings came from his inner drive that he
symbolizes as his pen having feathers from the Phoenix's wing.

Do not seek inspiration from my sigh (1)
Feather of this arrow is from the Phoenix's wing (2)

The painter wherever paints my image
From portrayal, there is a color to the image (3)

In this valley, there are no signs of the hunter (4)
Escaping has taken the prey (5)

They have tied the foundation of breathing to the air (6)
From relief there is no mud to the building (7)

Sometime we rush to monastery and sometime we search Kaba (8)
These are devotions forced by the destiny (9)

While dreaming of the hereafter, we see existence (10)

Do not bother to interpret this dream

Your freedom captivated by anxiety (11)

Sound pulls the burden of the chain (12)

How much longer are you asleep with anxiety?

Take out from the foot's side the tar's door (13)

With the sour face, do not bother the honor of old age

This vinegar is ruining this milk (14)

Bow of your stature is proclaiming this

That you should lay on the shelf the desire for nocturnal (15)

Mimicking is not the lecture of wisdom

Succession and trouble are to the recital (16)

With peril, seek safety from this world (17)

Play a trick to the throat squeezing sore throat (18)

If source of life is not dust

Then where takes bend stature the old one? (19)

From earth to the firmament is (Bedil's) melody

Shatter with this music the bass and soprano (20)

- (1) *Bedil uses sigh as a symbol for his writings; he discourages the reader to seek inspiration from his writings.*
- (2) *The reason Bedil asks the reader not to expect inspiration from his writings is because he considered his writings as his inner drive. Bedil talks about his arrow, which is symbolic for the pen as having feathers from the wing of an imaginary bird that is the Phoenix.*

- (3) *To Bedil the human is not the truth, for him the color of the human is the truth with color as a symbol of the human essence.*
- (4) *Valley could be a symbol for this world and hunter as a symbol for the one who helps the truth come out from the dying human body.*
- (5) *Escaping has taken the prey could be symbolic for the human body's end.*
- (6) *Tying the foundation of breathing to the air symbolic for defining the human as the truth.*
- (7) *Bedil talks about a house made of mud to symbolize the soul that resides inside the human.*
- (8) *Bedil points out that he respects all faiths.*
- (9) *Bedil says that awareness of the destiny leaves one no other choice but to believe in the inner drive.*
- (10) *Bedil claims that dreaming about the hereafter helps the mind become aware of the inner drive.*
- (11) *To Bedil those who relate freedom to the human live in fear.*
- (12) *Bedil says that we are in chain as long as the human lives because the truth is held captive within the human.*
- (13) *Bedil defines the fear that the mind has from the hereafter as something unreal like the door of the foot's side that is made of tar.*
- (14) *Milk as a symbol for the soul and vinegar as a symbol for the human.*
- (15) *Nocturnal symbolic for obliviousness, Bedil recommends becoming aware of the passing of time that shows when realizing the aging of the body.*
- (16) *Bedil says that lack of wisdom is everywhere; he considers those who mimic as the reason for trouble in this world.*
- (17) *Bedil suggests abandoning earthly influences.*

*(18) The trouble that is coming from earthly influences relates
only to the human symbolized by the throat squeezing sore
throat.*

*(19) Bedil says the human has come from dust and will turn
into it.*

*(20) Bedil makes the point that his writings are the inner drive
coming from his heart that made his mind ignore
worldliness symbolized by ignoring the sounds coming
from the bass and soprano.*

Bedil says that the mind values the hereafter in the instant the
brain grasps the inner drive.

Attachment to worldliness

To Bedil chasing worldliness results in the pain of becoming
attached to whatever is gained.

*Deceit gazed towards me again
Nothing but shame comes out of it (1)*

*The hereafter is the only solution to the flaws of existence
Experience tells us*

*In all conditions, no one is opposed to another
Our ugliness turned the mirror to our enemy and that is all (2)*

*Breeze of a flying hemistich passes from this lawn
However, brain of the flower is deaf to sense our scent (3)*

*People's negligence is the norm
Eye stitched like eyelashes one hair to another (4)*

Heart pursues modesty until breathing relaxes (5)
Our desire crafted a delicate meaning

There is no more pause in the brain
Head spread root from our pumpkin (6)

Taste of wealth is pain of attachment and that is all (7)
Formality of cloak's rope squeezes our throat (8)

Effort of purification took away purity of the heart (9)
Our ablution did not clean us (10)

We sit behind the knee of civility (11)
Shame took away the wave of pearls from us (12)

Ignorant child had lust of ringdove in the cage (13)
Our uselessly talking cuckoo forgot love

(Bedil) leaf of fidelity is gone from this spring season
Our colorless face caused humiliation (14)

(1) Deceit results in shame.

(2) Bedil says that the evil are enemies to self.

*(3) With brain of the flower is deaf to sense our scent Bedil
talks about those who do not appreciate hunches coming
from the heart.*

*(4) Bedil says people who neglect the truth have eyes shut
with the eyelashes stitched one hair to another.*

(5) Bedil says people who are not modest lack relaxation.

*(6) Bedil symbolizes intellect as roots spreading from a
pumpkin.*

*(7) Bedil defines the wealthy as those who are in pain of
attachment as long as the wealth lasts.*

- (8) *Bedil says that the wealthy ignore the throat squeezing by
the passing of time.*
- (9) *Bedil points out that some put much effort to purify self
not realizing that purity is already within.*
- (10) *Faith to Bedil is a simple matter that anyone can easily
follow; he says those who put too much effort into faith
have taken away the purity from their heart, with heart as
a symbol of the soul.*
- (11) *Knee of civility is bent could be symbolic for worship.*
- (12) *Bedil says that shame prevents him from talking about the
soul symbolized by a pearl.*
- (13) *Bedil says people who place a ringdove in a cage to have a
pet ringdove are ignorant infants.*
- (14) *Becoming aware of the human's colorlessness inflicts
modesty.*

Bedil sometimes uses animals to symbolize various topics; like in this below hemistich he says cows and donkeys are not attached to worldliness but humans are.

*Where would blessings in this stand easily appear?
That human came out of heaven when bread appeared (1)*

*Distinction of world's pleasure is not easy O you oblivious (2)
Like a child you will drink blood until teeth appears (3)*

*Dawn to dusk in this place one must struggle like the sun
Dryness to the eyes of greed, this bag appears (4)*

*Struggle of wave when becoming pearl has this hope (5)
Dust of a shore from this endless ocean appears (6)*

Devotion must exert efforts to become real

You would rip one hundred shirts until naked body appears (7)

*Flaws will show when flower displays beauty here
Blemish becomes curtain-less when shining moon appears (8)*

*Rosary of friendship is restless from lack of kindness
From not worrying, crowd of companions appear (9)*

*Seek safety from people's bite during the friendly chats
That scorpion in the summer season appears (10)*

*Foundation of this old house's fear has a lesson
That if homeowner appears, guest appears (11)*

*From birth in the name of simplicity, be grateful like the Phoenix
Leisure has the one who from this title appears (12)*

*Better that breathe becomes lost in the hereafter's dust
If the hereafter is found, spreading wings appear (13)*

*In this desert one must live like Elias (14)
No one becomes lost that hidden from people appear (15)*

*Rival of rare pearl will not be effort of divers (16)
However, heart's bliss from man's fortitude appears (17)*

*Dream of a fairy without glass is picture of amnesia (18)
Impossible that everywhere body is lost; spirit would appear (19)*

*Seeing spot of lesson requires a satisfied heart (20)
Eyes in this spot as twin of eyelashes must appear (21)*

*Chain of world's burden is dealing with the pain of the hereafter
(Bedil) (22)*

*From cow and donkey will not come but from the human will
appear (23)*

- (1) Bedil says that worldliness symbolized by bread takes the human away from appreciating the hereafter.*
- (2) Bedil makes the point that there are different kinds of pleasures in this world.*
- (3) Bedil says children are innocent until they grow up to become either good or bad.*
- (4) Bedil considers the greedy as those who have lifeless eyes extending hands begging for worldliness.*
- (5) Hope is the reason why humans struggle to feel the soul.*
- (6) Dust as a symbol of modesty that helps the mind appreciate the soul.*
- (7) Ripping own shirt symbolic for passion that is needed to get the mind close to the soul.*
- (8) The one aware of own flaws is the one reflecting the soul within.*
- (9) Companions are those who do not worry about the lack of kindness.*
- (10) Bedil talks about the fake friendly chats that are there to deceive.*
- (11) Bedil makes the point that the one showing own truth will find companions who have the same in mind.*
- (12) Simplicity as a symbol for modesty that Bedil promotes if one wishes to have a leisurely or in other words a peaceful life.*
- (13) Bedil claims that the one who understands and appreciates the hereafter feels as if flying.*

- (14) *Bedil refers to Elias or Elijah, the prophet who was born in Baalbek, east of Lebanon. Elias is referred to the prophet who drunk from the fountain of youth. Bedil suggests living like Elias ignoring time and the process of aging because both are insignificant to a soul.*
- (15) *Bedil says once ignoring time and age the hidden one will reflect self in the behavior of the human.*
- (16) *Bedil says not much effort is needed to show the soul that we are.*
- (17) *Not much effort and fortitude is needed to show the truth of the humans.*
- (18) *Bedil claims that faith without passion is useless.*
- (19) *Bedil points out that not everyone is capable of connecting with the one within.*
- (20) *The one learning from life has to listen to the hunches coming from within.*
- (21) *Closing eyes as a symbol of a peaceful life.*
- (22) *The one worrying about the hereafter is the one who clings desperately to worldliness; this existence becomes a chain if one is attached to worldliness.*
- (23) *Bedil says only humans attach themselves to something momentary as is the worldliness, animals in this regard on the other hand are wiser because they are not attached to something momentary as is the worldliness.*

Some final words about the hereafter as seen by Bedil

- From all the chatter people did not came on hand (1)*
But from the effort of silence, breathe would take our lasso (2)
- If one could differentiate between the path's dust and shadow (3)*
Except this much, one cannot find from our lows and highs (4)

*From the glittery journey of the showoffs, what do you ask?
That passing from self would be the first step of our dull color (5)*

*If you want to make the curtain colorful, make the face flowery (6)
In any fire that is there, our Espand (Rue) has burnings (7)*

*From harshness, where is the desire to live? (8)
Worry of almond's bitterness took away sweetness from our sugar
(9)*

*From wine's boil, one must ask intoxication's whereabouts (10)
Plead of our when and how (11)*

*If from The Creator to the created one could take a path (12)
Why our painter would not be in the knot of our image? (13)*

*While searching we went to the starting point of the essence (14)
Our elevated night traveler had struggle of foot's image (15)*

*We are the eyes of learning but in this fruitless desert (16)
Our lasso cannot capture the hunter (17)*

*Nonbelievers will not get lost by the spell of wrongdoing (18)
Our closed eyes became fog of self in your parade (19)*

*World a blizzard of colors and heart a seeker of colorlessness (20)
What can spectacle do with our not so easy pleasing mirror? (21)*

*We are ambushed by sigh in the dust of the hereafter (Bedil) (22)
Our Espand (Rue) is seeking the departed sound from the ash (23)*

- (1) *Bedil talks about the useless talk, in another hemistich he talked about much talk without actually delivering a message.*
- (2) *Bedil claims that silence gets one to the truth.*
- (3) *Dust as a symbol for this world and shadow as a symbol of the hereafter.*
- (4) *With apart from this much one cannot find from our lows and highs, Bedil makes the point that nothing comes out of this world.*
- (5) *Bedil admits that showoff is glittery, however he says our truth has nothing from the fake glitter and suggests ignoring anything that makes one feel superior.*
- (6) *Bedil claims that one can show the beauty within with the way one behaves symbolized by the flowery face.*
- (7) *People in Afghanistan burn the seeds of Espand in a dish to spread the pleasant scent of it believing it will avert bad luck; Bedil says his Espand is ready at all times because he knows that the soul is not worried about the bad luck.*
- (8) *To Bedil the one who is harsh has no desire to live.*
- (9) *The harsh one does not appreciate the beauties of life.*
- (10) *Boiling of the wine symbolic for passion.*
- (11) *Bedil is seeking passion everywhere.*
- (12) *If from The Creator to the created one could take a path symbolic for finding a connection between The Creator and the soul.*
- (13) *Bedil wonders why he cannot feel the encounter now.*
- (14) *Starting point of the essence or in other words the creation of the soul by The Creator.*
- (15) *Foot's image as a symbol of modesty that helps one appreciates the essence.*

- (16) *Bedil says that we all have a desire to see the truth all the while knowing that this world is not the place where the truth would show symbolized by the fruitless world.*
- (17) *Our lasso cannot capture the hunter symbolic for the mind not capable of feeling the soul.*
- (18) *Bedil shows respect to the nonbelievers by stating that the nonbelievers are not lost because they have the same soul within as the believers.*
- (19) *Bedil says when we close eyes, symbolic for either dreaming or death, the believers and the nonbelievers become the same.*
- (20) *Heart is a seeker of colorlessness symbolic for the soul that according to Bedil resides in the heart searching for matters that are not related to this world.*
- (21) *Not so easy pleasing mirror symbolic for the soul being hard to please.*
- (22) *Sigh as a symbol of his writings that helped Bedil appreciate the dust of the hereafter symbolic for modesty.*
- (23) *Our Espand (Rue) is seeking the departed sound from the ash symbolic for the soul seeking something that is not part of this passing world because ash has no sound in this time bound world.*

Wrap-up

These were Bedil's thought on the hereafter, for him the passing of time leads to the hereafter.

*Existence connects time to the hereafter
One must tie these two to the air (1)*

*In our garden, benefit desires something
O bloom, in this place one cannot tie garment's strap (2)*

*My hemistich is not to tease
O Lord this topic is that of respect (3)*

*Truth from us is not coming through, what can we do?
Flying high, our wing is knotted to amazement (4)*

*From fear of attachment, what dream is it to be free?
To my foot this earthly dust tied the Henna*

*It is not without struggle, the world and the hereafter
Alas, the free heart tied self to all sort of materials*

*Do not gather to self even if your silliness is trivial (2)
This subject like a blister has tied heads to the feet (3)*

*If lust is not the confident of acceptance (4)
Why fairness of generosity tied hand to worship? (5)*

*In less than two days you will foster to self (6)
Heart does not merit being tied to all these places (7)*

My modesty on the dinner table that forbids meddling

One cannot tie Osprey's image with fake feathers (8)

*To whom heart can complain about the tyranny of modesty?
On our porcelain, shadow of fracture tied path of the sound (9)*

*(Bedil) one cannot take away moisture from my forehead's line
The painter has tied my image with sweat of nobility (10)*

- (1) Tying the hereafter and this existence to the air symbolic
for ignoring both.*
- (2) Bedil says that the brain cannot accomplish the desire
coming from the heart wishing to experience the truth
while residing in this world.*
- (3) Bedil talks about the difficulty when writing about the
hereafter that he approaches with utmost respect.*
- (4) Bedil says we cannot experience the truth in this world
symbolized with the knotted wings.*
- (5) Do not gather to self or in other words do not become
arrogant.*
- (6) Tying head to the feet and bowing both symbolic for
modesty.*
- (7) Lust disappears when lust becomes confident of
acceptance.*
- (8) Worship takes away lust from the mind.*
- (9) One can find self in couple of days symbolic for the fleeting
nature of this world.*
- (10) One will find self once separating self from worldliness.*
- (11) To Bedil the arrogant is a fake.*
- (12) Shadow of fracture symbolic for modesty that prevents one
from talking about it.*

*(13) Moisture on the forehead could be symbolic for either
shame or struggle that Bedil considers both as noble
qualities.*

To Bedil our destiny is to deal with matters of this world until the
time comes when we transition into the hereafter.

*Before dying
The Lord will forgive us in this world*

*In this desert where our happenings fell (1)
Anxiety of getting lost separated us from self (2)*

*How long amazed by the seed in the spinning spot of the
firmament? (3)
Nevertheless, our fog will take us outside of this mill (4)*

*If today heart boils with the dust of a proper path (5)
Grace of the Lord will associate us tomorrow with the virtuous (6)*

*With talk and sound, it is impossible to jump out of this world (7)
What to build? Sound will not take us from this temple (8)*

*From hand and foot's effort, mirror of purpose did not lit (9)
Where are you O self-losing? Show us something*

*Our fog in the hereafter's desert was flapping wings (10)
Where did meddling hurl us O Lord, from where? (11)*

*Kebab of heaven's dinner table has bliss of melancholy (12)
Destiny gave us appetite desiring this food (13)*

We are a fistful of dust, feather's breathing, do not restrain us

Like dawn, this air takes us from self to the firmament (14)

We had passion and modesty's veil came along (15)

From restrain of sigh, cane alerted us in the spot of modesty (16)

Like breathe if hope of serenity crawls in the heart

That under the sky no place found a spot for us (17)

Depressed heart seeks anything but idleness from us (18)

This one drop of blood has tied us from head to foot to self (19)

From heart, there is hope of friendship despite all the despairs

With this stranger, they also did not familiarize us (20)

No one knows our state of mind (Bedil)

What infamy that came in the robe to us (21)

(1) Desert as a symbol for this world.

*(2) Bedil talks about the worry of the mind when thinking of
the soul within the body.*

*(3) Seed as a symbol for the human and spinning spot of
firmament as this world.*

*(4) Bedil says no matter what happens our destiny is outside
of this world.*

*(5) Heart boils with the dust of a proper path symbolic for the
soul being at peace with the dust symbolic for the modest
human.*

*(6) Bedil considers the company of the virtuous as grace of
God.*

*(7) Talk and sound symbolic for the human that is not capable
of seeing outside of this world.*

*(8) Materials of this world prevent us from seeing outside of
this world.*

- (9) *The human cannot be the purpose of existence.*
- (10) *Fog as a symbol of the soul that according to Bedil lives in the hereafter.*
- (11) *Meddling takes one away from the hereafter.*
- (12) *Bedil makes the point that materials of this world will not be part of the hereafter.*
- (13) *Our destiny is to deal with matters of this world until the time comes when we transition into the hereafter.*
- (14) *This air takes us to the firmament symbolic for time ushering us to the hereafter.*
- (15) *Bedil talks about the feel of passion and beauty when one is modest.*
- (16) *Bedil uses sigh to symbolize his writings and cane as a symbol for old age.*
- (17) *Bedil says there is no serenity in this world.*
- (18) *Heart wants the human to relax.*
- (19) *This one drop of blood symbolic for the human.*
- (20) *The stranger could be symbolic for the soul that Bedil tries to become familiar with.*
- (21) *Bedil says worship exposed what he is wishing for.*

The brain deems existence as real and the hereafter as imaginary, Bedil says the opposite is true.

Live in the hereafter, from this imaginary world come out (1)
Consider less dreaming of Him, from much effort come out (2)

The murmur of your "I" and "we" has filled the throat (3)
Shatter this glass and intoxicated come out (4)

How long opportunity of seeing would pass in your sleep? (5)
Like spark make effort and one eyelash awake come out (6)

Everyone desires a mirror to polish the Phoenix (7)
You too without passing from self, visible come out (8)

Selling self has planked stores everywhere (9)
Sitting in home or in the Bazaar come out (10)

The air of the truth's roof is not trivial (11)
Leave the arguing and naked to the top of gallows come out (12)

Sigh is not without help in the acceptance's ascension (13)
Wing if cannot fly, to the beak come out (14)

Until beauty satisfies the parrot of your gathering (15)
With the narration of the lips from curtain thankful come out

New moon is ashamed of the arrogant mood in this place (16)
If to the skies you arise, overturned come out (17)

Judge has mirror on the shelf of negligence (18)
Like sigh from this hopeless heart with caution come out (19)

As long as candle has breathe it must burn (20)
You are much tired, O thorn from own foot come out (21)

Resting on prosperity is tyranny of old age (22)
(Bedil) from the shadow of this bend wall come out (23)

- (1) *The one unaware of the hereafter is hallucinating.*
- (2) *Dreaming about The Creator does not require much effort.*
- (3) *The murmur of your "I" and "we" has filled the throat*
symbolic for being arrogant.
- (4) *Modesty kills arrogance.*
- (5) *The one not seeking the truth is asleep.*

- (6) *Opening the eyes is all it takes to see the truth.*
- (7) *The one seeking the truth polishes the soul.*
- (8) *One should not worry about showing the truth.*
- (9) *Selling self or showoff destroys the truth.*
- (10) *One can show the truth in any place.*
- (11) *Truth is not a trivial matter.*
- (12) *Showing the truth without worrying about what others say.*
- (13) *Writing about the truth has its ascension.*
- (14) *Bedil makes the point that we cannot fly because of the human that carry us, however we can talk about the feel of flying.*
- (15) *The one talking about the truth spreads beauty.*
- (16) *New moon as a symbol of modesty that is ashamed when the mind has an arrogant posture.*
- (17) *One should not ignore modesty no matter how high the human achievements.*
- (18) *Bedil talks about those who judge others considering them as negligent because each one has flaws that one should be aware of and once becoming aware of own flaws then there is no other choice but to stop judging others.*
- (19) *Bedil warns to be careful when telling the truth because of the arrogant judges.*
- (20) *Bedil suggests having passion when saying as long as candle breathes, it must burn.*
- (21) *The one without passion has thorn in own foot.*
- (22) *Prosperity makes one ignore the truth.*
- (23) *Shadow of bent wall symbolic for the human that Bedil suggests to ignore.*

Bedil gives humans a high status because humans are the link of this momentary existence to the hereafter.

Calamity showed when the secret got exposed (1)
Gallows to the victorious roar (2)

Our breathing tells us the story of the union (3)
Hearing the sound of heart beat

Eventually you will experience the Lord
Useless to try as a human (4)

We are the link of this existence to the hereafter
Our caravan is this commotion of throne's bell (5)

When ignoring the world, the lows and heights became the same
(6)
This uneven world

We cannot complain if we are negligent (7)
There are many mirrors showing us the truth (8)

Because of the hereafter we closed eyes (9)
Our home became our place of peace (10)

We have to respect the one who has created everything
Bowing to the Lord

I forgot the human when seeing the truth
Observing the stroll of a candle (11)

My existence mixed with the breeze of the union
A new life as a human

I wonder what you were dreaming about last night
A world of amazement

*How long do we search for the truth?
Intoxication is around the corner*

*We are like candle's flower (Bedil) nightingale of civility's garden
(10)*

Flame of our sound comes from the beaks (11)

- (1) Calamity showed when knowing the truth because to Bedil
the mind becomes restless once becoming aware of the
truth.*
- (2) Roaring stopped when becoming aware of the end
symbolic for the end of arrogance once grasping the
approaching end.*
- (3) Our breathing tells us the story of the union that will
happen when the hereafter appears.*
- (4) Bedil claims that as a human we will not be able to
experience The Creator.*
- (5) Humans to Bedil are seated on a throne because of their
high status as the carrier of the soul.*
- (6) Lows and heights symbolic for power and weakness or
could also symbolize wealth and poverty that are part of
this world, Bedil suggests ignoring the lows and heights of
this world.*
- (7) Bedil says we cannot complain if we are negligent.*
- (8) There are many signs of the truth in this world.*
- (9) Closing eyes symbolic for ignoring worldliness while the
hereafter is in the mind.*
- (10) Bedil claims that one can find peace in this world when the
hereafter is in the mind.*
- (11) Candle as a symbol of the human who strolls when
discovering the truth.*

(12) Bedil uses symbolism to showcase that humans are a composite of two substances from two separate worlds; he symbolizes humans to something from this world like the candle or nightingale and the matter inside the human as something imaginary like candle's flower or nightingale of the civility's garden.

(13) Bedil says his talk is a reflection of his passion.

At the beginning of this book Bedil claimed that there is a lightshow in the darkness of the hereafter, in this below section he claims the site of the hereafter is illuminated.

*Like candle from the fire that devotion has set on my body (1)
My bones are osprey's wing to my intellect (2)*

*It is a lifelong that my running tears rush for no use (3)
Where is the dust of amazement that would grab my leash? (4)*

*I am the sword that has essence from the rust of blame (5)
People's rough talk is my grinding stone (6)*

*I do not want grace coming from the spring season's breeze
The dew on a flower is a weep of my fall season's color (7)*

*This thread to the judgment day will not see shortness (8)
My tongue is a candle captivated by Your name (9)*

*With wet eyes, I crawled to the heart's corner
My nest the essence of dew that is all I need (10)*

*Candle has not benefited from the flame's narration (11)
Do not put fire on yourself by becoming my translator (12)*

*Fortitude spilled color of tears on my eyes
Desire melted ruby from my mine (13)*

*From the pain of my not reaching, do not ask
My voice tied like a cane in one hundred places (14)*

*There is also fire in the flaming field of air (15)
O breeze of the morning do not bypass my garden*

*From the departed color of dust, a trace is not visible (16)
The horror of my flowing blood is looking for the lost track (17)*

*Each morning I am the merchandize of regret (18)
My store shut before collection*

*(Bedil) as much as the site of the hereafter is illuminated (19)
My caravan will travel like a candle with closed eyes (20)*

- (1) Bedil talks about passion crafted by devotion.*
- (2) Bedil talks about his thoughts becoming aligned with his mind.*
- (3) Bedil says his passion is useless maybe because of the flaws of the intellect.*
- (4) Dust as a symbol of modesty that Bedil ties to amazement.*
- (5) Bedil plays with words because water gives essence to the sword, which is symbolic for strength and at the same time water causes rust.*
- (6) The evil behavior of people makes Bedil become sharper, symbolized by the grinding stone that sharpens the sword.*
- (7) To Bedil dew on the flower is fall season's color, he does not want breeze of the spring season to take away the dew from the flower symbolic for the mind being at ease.*
- (8) Bedil is not worried about the hereafter.*

- (9) *Bedil is not worried about the hereafter because he has the name of The Creator in mind at all times.*
- (10) *Dew as a symbol for the human and essence as a symbol for the soul.*
- (11) *Candle cannot benefit from the flame's narration because flame's narration is about something outside of this world with candle as a symbol for the human.*
- (12) *Bedil symbolizes the reader as a candle suggesting the reader not to describe his writings because his thoughts will provide a flame to the candle.*
- (13) *Bedil says that his heart is melting, symbolic for having passion.*
- (14) *Bedil says that places of this world cannot help one reach the desired destiny.*
- (15) *With fire in the flaming field of air Bedil talks about passion in the air.*
- (16) *Nothing stays behind from the human symbolized by the dust.*
- (17) *Bedil says that the mind is horrified from leaving without leaving a sign behind.*
- (18) *Bedil says that no matter how much he tries he cannot get away from regret because as a human he has flaws and keep making mistakes.*
- (19) *Bedil claims that the hereafter is illuminated without offering a proof for his claim.*
- (20) *Bedil's caravan is moving towards the hereafter with eyes shut because in the hereafter there is illumination.*

Bedil talks about life's deception that has become the mask of the hereafter.

Our house is like a bloom without door (1)

In our nest an egg made of flowers (2)

Evaporated like dew in this lawn (3)

Our water and seed to the moisture of the eyes (4)

Wing to wing it is fame of the Phoenix (5)

Tranquil colors in our time (6)

Dust of love's temple is nothing but flame (7)

Our threshold burns the foreheads (8)

I do not have a relaxed sleep, I have a headache

Do not listen in my story from anyone

We are a weak bird with feather made of straw (9)

Twister is our nest (10)

Will not sit but on the dust of Your door

Our helpless tear (11)

Breathing from freedom's shame (12)

Cypress tree from our passionate sigh (13)

We are flame of blood's victorious melody (14)

Our music burns from our melody (15)

Life's deception is the mask of the hereafter (16)

Hope our excuse shines

Heart without worrying about time, how is it possible? (17)

Root flourished and our seed departed (18)

It is enough like (Bedil's) eye

Desire of seeing our home's candle (19)

- (1) Our house is like a bloom without door symbolic for a house of beauty that Bedil considers as his place of residency.*
- (2) In our nest an egg made of flowers could be a symbol for a fulfilled life or maybe Bedil is symbolizing his children as flowers.*
- (3) Dew as a symbol of the human and lawn as a symbol of this world.*
- (4) Water and seed symbols of growth that according to Bedil relate to passion symbolized by weep.*
- (5) Bedil talks about the fame of spirituality.*
- (6) Spirituality leads to tranquility.*
- (7) Flame as a symbol of passion that is the dust of love's temple with dust as a symbol for the modest.*
- (8) Threshold symbolic for worship that burns the forehead, Bedil talks about a worship that induces passion to the mind.*
- (9) Bedil talks about his state of mind that feels as if he is a bird with wings made of straw that is symbolic for modesty.*
- (10) Twister is Bedil's nest when he sees self as a bird with wings made of straw.*
- (11) Bedil talks about passion that takes him to the place of worship.*
- (12) Breathing is the reason we are not free symbolic for the soul confined within the human body.*
- (13) Cypress tree as a symbol of devotees and sigh as a symbol for Bedil's writings.*
- (14) Flame as a symbol for passion that makes the heartbeat feel as a melody.*

- (15) The melody coming from the heartbeat is different than
the music coming from an instrument.*
- (16) Unawareness of the hereafter is deceiving this existence.*
- (17) No one can get away from worrying about the passing of
time.*
- (18) A strong heart helps ease the worry of the passing of time.*
- (19) Desire of seeing home's candle with home symbolic for the
human and candle as a symbol for the soul.*

Bedil claims that once in the hereafter we will be able to see our truth in the mirror.

*We have a fear of existence (1)
Like a bubble we are a mirror in the hereafter (2)*

*Our saddle is on the shoulder of the heartbeat (3)
Desire thinks we have a footstep in this desert (4)*

*I am not cutting intimacy's trap (5)
I am dawn's lifespan; from a blade we have two lives (6)*

*From my body one can shape a world of altar (7)
Like eyebrow each tip of hair I am devoted to bow (8)*

*Heart is not something that from its hand endurance would fall (9)
If blood sketches, we have treasures (10)*

*Thirst's agony is master of modesty (11)
As much as seeing we have, swelling brags (12)*

*If one deals with self, travel and sightseeing are not needed (13)
When we are going all places, we escape from self (14)*

Spring season of the colorless world of love has colors (15)

If duality wants beauty, we have a mirror (16)

Our amazement to the beauty is spell of appearances (17)

Like a mirror we have a good style (18)

If there is no weep, shame will be the payback (19)

To each excuse of wet eyes, we have one forehead of moisture (20)

Amazed eyes give whereabouts of anything you seek (21)

People gone from self and we have image of the footstep (22)

How much effort one should endure hoping for demure? (23)

(Bedil) from despair's goods what less do we have more? (24)

- (1) Bedil points out that every single human constantly worries about real and unreal matters when saying we have fear of existence.*
- (2) Bedil in this section symbolizes the hereafter to life after death and compares self to a bubble saying that we will be the same in the hereafter with the difference that in the hereafter we will be able to see self in the mirror.*
- (3) Our saddle is on the shoulder of the heartbeat symbolic for the human heart experiencing the passing of time with each heartbeat.*
- (4) Bedil considers the soul to be a resident of the heart and says occasionally the mind has desires that are not relevant to the heart.*
- (5) Bedil says that he is not separating the mind from intimacy, using the soul as a symbol for intimacy.*
- (6) From a blade we have two lives symbolic for the split of life caused by death of the human.*

- (7) *From my body one can shape a world of altar symbolic for the body that is constantly worshipping.*
- (8) *Bow as a symbol of worship.*
- (9) *Bedil says that heart has endurance.*
- (10) *Bedil says the blood that flows through the heart can sketch the treasure within the heart, with treasure as a symbol for the soul.*
- (11) *Thirst symbolic for desire that is the master of agony or in other words desire is tied to agony because of not reaching what the heart wishes.*
- (12) *Seeing a hint of the truth makes one realize the uselessness of bragging about matters related to this world.*
- (13) *Bedil says that truth is within us, no need to travel all over searching for something that we have within.*
- (14) *Bedil says that the one who searches for the truth in all places has no clue about the truth within.*
- (15) *Bedil says that attraction to God is a colorful feel.*
- (16) *Bedil says that attraction to God becomes visible in the mirror when one is aware of the duality's beauty, which is symbolic for the duality of a soul and a human.*
- (17) *Bedil says that the showings in this world are a hint of the beauties in the hereafter.*
- (18) *Like a mirror we have a good style symbolic for the soul having a good style.*
- (19) *Bedil compares weep to passion and says the one who lacks passion will regret life.*
- (20) *Every time we ignore passion there will be moisture of shame on the forehead.*
- (21) *Bedil claims that the one who is aware of the truth is always amazed.*

*(22) Bedil claims that those who are amazed have become
modest.*

*(23) Bedil asks how much effort is needed to tie the heart to the
mind symbolic for aligning the mind with the soul.*

*(24) Bedil says that we have nothing but despair in this world
caused by not reaching without explaining the not
reaching of what.*

Bedil says a serene mind is aware that the hereafter will be that of
peace.

*Open eyes to see your heart beat
Listen to the dance*

*Set fire of passion on yourself and melt the heart
This is what it takes when walking on the path of love*

*From turning the pages of dawn and dusk do not be unaware (1)
Whatever is under the firmament today, must be done tomorrow
(2)*

*Each fistful of dust is ready to boil (3)
Each element of this tavern is the making of wine (4)*

*Soil turned into blood (5)
Flowing into the passionate heart (6)*

*When losing self, the hereafter will be that of peace (7)
Embrace the judgment day (8)*

*Lack of sign comes from spell of the firmament (9)
With the colors one can see the Phoenix flying (10)*

*Human body is a reason for amazement
Could become a mirror of the heart if we purify it (11)*

*All I want is to feel the Lord
With each drop of blood flowing in my heart*

*My anxiety is contained by modesty
Writing with tears in the eyes*

*Bend stature they say is embracing the hereafter (12)
Our choice to make (13)*

*We are a person of image (Bedil) do not ask about our skills (14)
Our talk is without saying and our doing without making (15)*

- (1) Turning page of dawn and dusk symbolic for the passing of time.*
- (2) Bedil makes the point that this world will end no matter what.*
- (3) Dust as a symbol of the modest.*
- (4) Each element of this tavern is the making of wine symbolic for each human capable of feeling bliss.*
- (5) Bedil defines human creation as the soil turning into blood.*
- (6) Bedil says each heart is passionate.*
- (7) People who ignore the human are not worried about the approaching hereafter.*
- (8) Bedil says those who ignore the human embrace the hereafter.*
- (9) Bedil says that our truth shows in the hereafter.*
- (10) Our truth is not showing in this world; however one can see an example of it when observing colors.*
- (11) Bedil claims that the purified human reflects the soul on the mirror.*

*(12) Bedil makes the point that with the advancement of age
the hereafter becomes more and more relevant to the
mind.*

*(13) Each one has to make a choice of appreciating the
hereafter.*

*(14) Bedil wrote hemistiches and saw his writings as paintings
because he was trying to show images of what he felt in
his heart.*

(15) Bedil says that his writings are not about this world.

“You will abandon this world the moment you understand” – Bedil



*Dust wears garment of the heart
Virtue is there; do not worry about the ripped dress*